

AYO!Movement™: An ethnographic exploration of agency-focused social determinants of
health *with/in/on* an urban indigenous youth movement

by

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ABSTRACT

The social determinants of health (SDOH) movement has admirably shaped the way research theorizes health inequalities between and within populations. However, the discourses this movement has re-created inadequately conceptualize structure and domination as deterministic forces encroaching upon communities without recourse for collective action to shape their own health and well-being. The role of agency and power to permit collective action and instigate change thus remain unclear conceptually. Following the ontological boundaries and complexity of everyday practices enacted by an urban indigenous youth movement in Winnipeg, I re-imaginatively mobilize a movement-relevant concept – *the economies of indigenous misery* – to explore ethnographically how the movement organizes itself through multiple configurations at the intersection of civil society and non-profit economies, in turn, influencing the delivery of health and social services. The everyday practices of commodifying urban indigenous voice *with/in* non-profit economies allows influence to circulate among influential actors by enabling and constraining contradictory movement objectives in complex yet productive ways. Despite showing how agency-focused SDOH function, an empirical analysis of movement practice as well as research practice further provokes us to respond to a timely and relevant question. The question moves us to reflect on the ambivalence of participating in change processes both *within* and *against* the bureaucratic and positivist logics of institutions and scientific inquiry. The struggle to escape becoming co-opted for complicity or targeted for radicalism by the disciplinary practices these logics enact becomes an imperative many of us must confront during the re-creation of movements and research.

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PROLOGUE

The thesis-work re-presented here is based on my involvement with the Aboriginal Youth Opportunities (AYO!) Movement in the Village for over 3 years, and a pressing question we asked ourselves. It is a technical (and moral) question those of you wanting to do good in the world and become arbiters of justice have surely pondered in your own practice: *can (and should) we work inside or outside, with or without, for or against, or even in subservience or defiance toward, the very structures, institutions and value-systems that more often than not create problems and disadvantage in our lives and communities?* You can be the intellectual, activist, citizen or anything else you want, but no matter how polarizing the argument can become on either side of the controversy, the conclusion I often hear or see is that we have to work both *within* and *against* the system, one way or another. The mantra that we keep our friends close and enemies closer becomes increasingly relevant. Yet if we make the assumption that it is possible to work in both spaces, we must then ask ourselves: *how do we move between these two spaces without becoming subject to capture and co-optation on the one hand, or isolation and being made into a hostile target on the other? In other words, how do we avoid becoming too complicit or too radical in our practice?*

Through the thesis-text I show you a space in between – *a third space* – to imagine how AYO! in all its complexity, elasticity and eccentricity continues to persevere both *within* and *against*. The commodification of urban indigenous voice at the intersection of non-profit economies and civil society becomes a site in which to enact this third space, *within/against*. I choose and re-create ethnography to explore the complexities and practices of AYO! as it participates in the commodification process. However, the thesis-text suspends different parts of the thesis-work to focus on a situated moment during commodification at the expense of making others absent, the purchasing and selling of urban indigenous voice. Despite the emergence of new constraints and questions when working *within/against*, everyday

movement practices are enabled in ways that strategically yet inadvertently serve the layered and contradictory objectives of AYO!: to create opportunities and to break stereotypes. I give us hope to know we are not limited to these two positions, *within* or *against*, that are made available to us while we make sense of the controversy. We need not accept them and allow their divisions to menace us. Instead we can escape the boundaries altogether and re-create the controversy in alternative terms. *Third spaces* along with the movement-relevant concept of *frakensteining* and many others will be mobilized throughout the thesis-text to help us. They dissolve and re-imagine several boundaries and questions that open different possibilities on how movements of actors and actions activate and are acted upon by change.

The thesis-text is an unconventional analysis, but that should not alarm you. It is composed of science and fiction; reconstructions of data, memories and stories; and a lack of transparency and accountability to reader, subject and definition, compelling us to question the boundaries of what *is* real and what *is* good when re-creating knowledge. We cannot seek refuge with the familiar vocabulary and tools of the social sciences such as context, method and positionality to intervene into and explain the empirical world. The analysis must become a fragmentary and obscure version of the empirical, an emergent and partial composite of reality and re-imagination. Characters, plots, genre, metaphors, conflicts and worlds both familiar and unfamiliar bring it to life. Shifting my gaze upon a heterogeneous assemblage of nonhuman and human actors, taking on everything and nothing, equally becoming a critic and a sceptic, the thesis-text handles the complexities of collective action through movement practice as well as research practice – the contradictions, messiness and ironies.

For the reason that contradiction, mess and irony are not coherent and rational, thus not easy to makes sense of, I do not make the thesis-text easy to read nor do I make it difficult. I would rather put you to work by moving you through writings that are conversational and immersive in style to witness the making of analysis. They avoid familiar

conventions of grammar, language and sentence structure to make us restlessly stop and stutter without the certainty that flows from convention and the illusion of completion or closure. These writings simulate the subject of inquiry to capture the ordinariness, smallness, extraneity and disorder of movement organizing. Yet it is not with the intention to diminish movement complexity, but to propel the unexpected and tedious connections between everyday practices, objects and ideas into surprisingly historical and relevant matters. Thus, your reading requires patience and a level of misunderstanding and humility to engage with the types of complexities I show. However, complexities are crystallized through writing and best understood within the moment, place and set of relations I listened to and witnessed them. So do not agonize if you are without understanding or get lost. It is for you to enter and disturb, or what I refer to as *disrupt*, the text in a position I found myself when disrupting the field. It is a position where we embrace uncertainty and vulnerability, but also have recourse and many opportunities to figure it out, so to speak. Therefore, I ask you do not read the thesis-text in ways that are conservative, linear, motionless or merely performative. I ask you re-read it in ways that are decentred, complex, tricky and grounded in an empirical and material reality. I trust you will find your way and make sense of the form and content, perhaps even in places we often neglect such as endnotes, appendices, textual disruptions, intertexts, reference lists, and our re-readings. Every part of the thesis-text holds together in different ways to tell of different stories, or reveal information you might need as we journey these pages together.

But the thesis-text is hardly a critical account that offers solutions or tells us what we ought to do, but a descriptive exercise with philosophical import that traces and shows the ontological boundaries of what *is* and *isn't* a movement. The text may even seem resistant to naming and interrogating (in)justice it describes, or reducing analyses I story here to the limits of a gross sociotechnical essentialism, without remedy to re-create a normative account

of emancipatory struggle and knowledge. However, even with the best intentions I cannot promise criticality or any other good (or bad) produced through research and movement practice for that matter. So I leave you, the reader, to realize the goods and teachings of the text as they emerge through your re-readings. Otherwise I suggest we wait patiently together and witness how the text is interpreted and acts upon the world, moving in different spaces and taking a life of its own. Yet as much as this work must be read with the goods we commonly re-create as scientists in mind such as truth and justice, we must try to see other goods that are conceivably spiritual, inspirational, aesthetic and emotional. They are re-created through visceral embodiments of knowledge re-creation and relationship-building with collaborators, allies and families. These goods may move us to act in wiser ways through our practices working with communities that ask for help or we approach with goodwill and humanitarian desires, especially if motivation is equally founded on the material and symbolic capital we (un)deservedly amass to sustain our livelihoods and careers.

However, you might ask yourself what this thesis-text has to do with the *social determinants of health* (SDOH), which may have brought you here. It might appear that I do not write for those who locate themselves in the disciplinary borders of health sciences and biomedicine. But it is for this reader I write with great consideration and devotion, because it is their world that I disrupted in the field most ardently and where I position myself as a researcher. I am that reader. But I write in response to the bureaucratic movement in health it has re-created by gaining popularity and ideological currency over the last few decades, the *social determinants of health movement*. It offers much good for research, service and policy. It allows us to think beyond a biomedical model of health and disease to focus on the embodiment of social and structural inequalities. Yet we have since realized its limits when put into practice. It inadequately exposes power inequities that underlie the re-distribution of social determinants, and undermines the capacity for individuals and communities to push

back and mobilize in an effort to prompt social change. Moreover, the transformational aims of the movement are predicated on positivist tendencies that search for causal and evaluative indicators while absurdly attempting to account for complex interactions between agency and structure. Consequently the struggles over knowledge re-creation to support meaningful change are depoliticized in the name of justice and remain unresolved.

As we follow controversies about social change and population health it becomes vital we learn from the (dis)organization of AYO! as it participates in re-creating and acting within/against a place health and social services are re-distributed and delivered, the *non-profit economies*. It becomes a site to analytically re-imagine the controversy in health. I open a space through the thesis-text by sharing and mobilizing the movement-relevant concept I learned from AYO! to realize this creative project – *the economies of indigenous misery*. The concept moves us to shift our thinking about the SDOH and re-consider the locations of power and agency among the debates this movement has ignited.

But for the many readers central to the text or not, I cannot name what the thesis-text *is* and what you must know and mark as relevant. I can, however, assure you it is certainly more than one thing yet still less than many. There is ultimately a(n) (un)certain point to be made here about *that* pressing question which preoccupies our time and energy no matter where we find ourselves struggling to do good in the world and become arbiters of justice.

*

This _____ is a thesis about (social) movements. How these movements become (dis)organizations, voices, and research methods. It is, however, many other things, and about many other things. But no more than what your momentary attention will allow you to become a part of, or what can be translated on these pages based on my few disruptions into a complex empirical world known as the Village.

This _____ is a study about movement ontology-in-practice. The way reality becomes assembled and enacted by different actors, objects and ideas during movement practice. How objects are fluid, standards are local and controversies are multiple. How the real is made

and the human character is no longer the sole arbiter of reality but must work alongside the nonhuman other.

*This _____ is a **reflection** about thinking through concepts we use in the social sciences to conceptualize science, politics, personal embodiment and spirituality. It is **an illustration** of the objects, actors and variations thereof we orchestrate when working with and creating movements. And it is **an interrogation** into practices we labour over during movement inquiry and the investigations that ensue into dis-organizing field-work.*

*This _____ is **an engagement** with scholarly literatures where theory, story and method circulate. These literatures are bordered by disciplinary boundaries and contain social movements, science, public health, Native American literature, Gramsci and many more things. They require a disparate network of practices, resources, tools, and citations to untangle and weave literatures in alternative, richer and mysterious ways.*

*This _____ is a **pair of two familiar but moving stories** that can seduce you, make you laugh, screw with you and make you question what is at stake. It is **an epic story** about movement actors that defy the ontological boundaries of non-profit economies, and persevere within these precarious realities. And it is **a survival story** about a researcher and trickster that escape capture and trick research procedures that standardize and persecute them.*

*This _____ is a **reminder to remember and honour** the Village, a family of young people, and something peculiar called Aboriginal Youth Opportunities Movement. AYO!*

*This _____ is **many things, and about many things**. It, too, however, is made up of just as many things as it claims to do, represent and simultaneously un-know.*

But here, this thesis-text is an individual product of knowledge. A simplified embodiment and actor of those many things I bracket away from my disruptions into reality and ensuing field-work. I obscure and weaken their potential using text, symbols, rules, and representations that bound space, time and performance to pages and page limits.

Thus, I must re-imagine and re-create them.

CHAPTER 1: THESIS-AS-RESEARCH: AN ETHIC OF ACCOUNTABILITY

Here, I state *my* relations to the world in-here, the thesis-world. These are relations I disrupt and become a part of as I describe reality and re-create knowledge during research with others. I show you shadows of my positionality and earlier disruptions into reality. I do not state *our* relations in the world out-there, the movement-world.

Here, I gift *you* a guide to read this thesis-text as a re-creation of knowledge celebrating the labours and stories I re-created with others during field-work. It teaches you how to make sense of the text's content, language, style, embodiments and intentions.

My relations to place

It is May 2014. I am moving to Winnipeg in August to complete my graduate studies at the University of Manitoba. I search online for apartments to live and neighbourhoods to reside. I browse Google and YouTube. In addition to the negative reputation I hear about Winnipeg being labelled one of Canada's worst cities, I do not find images or stories online that are particularly positive. They show me gang violence, racism, poverty, and slow symphonies of tragedy that play alongside videos of despair. They focus on Winnipeg's inner city is where my health sciences campus is located. Little do I know these are the neighbourhoods I would come to live in, walk on, relate to, become a part of and celebrate with every week.

[Different terms are enrolled in this text to represent indigeneity. The term *indigenous* refers collectively to the heterogeneous groups of status/non-status First Nations, Inuit and Métis Peoples in Canada, unless specific nation-based identities are referred to (e.g. *Anishinaabe*) or *native* actors outside of Canada are enrolled (e.g. *Maya*). Although similar to indigenous, the term *aboriginal* will not be used unless referring to Aboriginal Youth Opportunities or when cited in a data source. This term denotes a constitutional identity and not a cultural or national identity. Non-capitalization of these terms denotes that I do not reify the term as a

universal political, cultural or national identity. *Neechi* refers to indigenous actors residing in the Village. It is derived from the Ojibway word *niwijiwaagan* meaning friend. It is often spoken among indigenous actors in the Village to describe one another and locates indigeneity within the Village. The term *Indian* is enrolled when referring to historical or legal definitions to describe status First Nations (more recently the term includes non-status First Nations and Métis). The term *native* (italicized) refers to a conceptual category to describe actors indigenous to a place. It is not enrolled in this text to refer to an identity. I caution that my enrolment of these terms is not to undermine self-identification or the enactment of political, national and cultural identification. They are enrolled purely for analytical purposes to unbracket the complexity of indigeneity and difference.]

Here, I relate to place in many ways. I relate to place as a neighbourhood (The North End), neighbourhoods in an inner city (Winnipeg's inner city), a city (Winnipeg, Canada) or an unsited virtual space created through computer-mediated communications (possibly everywhere or nowhere). The metaphor I enrol to un-bracket the complexity of places is the *Village*. Yet there are many more places, connected and less connected, that act differently. As I write I relate to the Village more generally but other times I make explicit the spatial configuration (e.g. neighbourhood). The metaphor also helps re-imagine the field-site as I move with different actors and things we will soon visit in the next chapters. However, *place* is not the same as *space*. Spaces are abstract and impersonal physical areas. Places (and positionality) such as the Village (or actor) have networks of relations grafted on to spaces that re-create them in situated ways. They are experienced, subjective, cultural and may not require space, such as online social media (Cook, Laidlaw, & Mair, 2009). Village relations primarily constitute indigenous grassroots collectives, organizations, and activists, but not exclusively. I spent three years in the Village doing field-work and continue to reside there.

[a ‘-’ may signify more than one meaning. Here ‘un-bracket’ signifies the word bracket *and* unbracket. If I write ‘(un)bracket,’ it signifies the words bracket *or* unbracket. In the case of ‘field-work,’ it has two literal meanings. It is an intellectual activity to conduct field research that produces knowledge and an economic activity to re-create the empirical field. Economic activity requires labour, (monetary) exchange, researchers working as economic actors, and marketable knowledge products. It is different from the intellectual variant commonly used. Alternatively, a ‘-’ or ‘/’ may signify two words (typically nouns) that are linked together and become a descriptor for an object/subject that is different from the sum of its parts. These are intended to be tricky words. They signify that reality is not duplicating but multiplying, and can be more than one thing but less than many.]

My relations to community

It is October 2014. I first meet Tom and Star at an international indigenous health conference three weeks after I arrived in Winnipeg. There is a feast and celebration to close the conference on the last night. My graduate supervisor, Josée, introduces me to Tom as people begin to leave. She had just met him. In the commotion of people exiting the banquet hall, I make haste to introduce myself to Tom and share my interest in research. I stand among laughter and excitement, caught in the gentle struggles of people trying to grab each other’s attention. We shake hands. I state my name. He states his name. He is jovial. I am polite. After one minute I walk out with a business card reading ‘Aboriginal Youth Opportunities.’ It belongs to Star. Tom scribbled his name and email address on it.

Here, I relate to community in many ways. I relate to community as residents of the Village, colleagues/researchers at the University of Manitoba, and AYO of Aboriginal Youth Opportunities Movement (AYO!). AYO! is a movement collective of young Neechi

and non-Neechi actors involved in activities related to youth engagement, social justice work and community development. But they do and become many more things.

[I relate to a specific vocabulary of terms and definitions re-created by myself, movement actors and research scholarship such as *AYOs*, *Neechi*, *movement-as-disorganization*, *helper*, *gift*, *movement-entrepreneur*, etc. Some may be more familiar than others. I refrain from words and concepts such as ‘youth engagement,’ ‘social justice,’ ‘context,’ ‘community,’ ‘activist,’ etc. These terms have a complex intellectual and local history I choose to distance from my work. They are relevant and move among different actors in the field. But they may cause more disruption here than good. So as to facilitate the identification of this movement-relevant vocabulary drawn from scholarly literatures, and movement and research practices, I italicize single or paired words to emphasize their conceptual importance to your reading.]

Through writing I show community as voices that speak with me, descriptions that show you, and stories that bring the analysis to life. But I do not let the fame and status of the characters get in the way of our work, thus I do not centre them. They are not the only actors and things that exist in the story. However, I centre AYO! as we move with it across many places in the Village. It takes on many forms in two different stories I relate to in different ways – the *movement-as-disorganization* and *movement-as-inquiry*.

[The term *movement(s)* should not be conflated with *social movement(s)*. This conceptual metaphor is selected based on similarities between the scholarly literature and AYO! to name and conceptualize collective action as a *movement*. However, I intend to de-naturalize our focus on what is *social* about social movement organizations (SMO), a popular concept in social movement scholarship (Buechler, 2011), by showing movements in various configurations. I re-imagine movements in terms of practices to move and organize bodies, objects and ideas into actions.]

My relations to modes of inquiry

It is April 2015. I prepare a presentation on indigenous youth engagement for my Health Services Research and Policy seminar. I present with Tom, an AYO. I am attending a few AYO! gatherings by this time and have built a reasonably strong relationship. During the Q&A my professor asks how I will proceed with my research. I am speechless then mumble an incoherent series of ideas. I do not know what I am doing or would be of interest to AYO! At this point Josée and a number of AYO's and Village helpers that attend help me. They begin to discuss options and interests. Conducting a network analysis to chart young people's involvement in decision-making as result of AYO is an outcome of the conversation. I have remained silent. After the presentation I further investigate network analysis and find myself attracted to a particular school of thought. However, it is not the type of social network analysis I see produced at my medical university campus. It is a radical postmodern turn in social sciences I did not expect.

[I italicize empirical observations, usually in separate paragraphs. I attempt to separate my analyses and reflections from descriptive re-enactments of voices and storytelling. I describe these empirical re-enactments in the ethnographic present. Thus, I speak in spatial terms and not temporal ones. I do not mean to re-present reality as ahistorical or fixed and linear over time. Rather I hope to follow the movements and motions of practice in specific moments to see how movements multiply, change and act across space. The ethnographic present also helps me evade an interrogation into the newness of social movements, for which the breadth of this analysis would not do the controversy justice (see further discussions about newness in Buechler, 1995).]

Here, I relate to many modes of inquiry, including theories, methods, tools, sensibilities, stories, frameworks and intellectual resources at my disposal. These resources and tools are re-created in the field and weave together inquiry. However, I show you the

sensibilities and methods I initially enrolled to re-create this thesis-work. I relate to *actor-network theory* (ANT) and the wider family of *material-semiotics*. These analytical sensibilities submit to the anti-essentialist notion that an extensive assemblage of human and nonhuman entities, both material and semiotic, are seen to interact with and co-constitute one another in practice (Law, 2009). They re-create complex realities and representations that act *in* and *on* the world (Law & Singleton, 2013). Differences between natural/social, human/nonhuman, and structure/agency are flattened. They are open to inquiry as an ontology and epistemology of difference does not exist prior to empirical interventions an analyst makes into complexity (Law, 2009). They must be explained. But simply focusing on the relationships of human *actors* cannot fully account for how agency is enacted. Rather, it is to flatten difference between human and nonhuman actors embedded within networks. They are all implicated in the reshuffling of relations from which agency and action become an effect (Latour, 2005).

The uptake of ANT in particular has gained prominence for well over three decades and unsurprisingly critics have been vocal of its philosophical and practical import (e.g. Haraway, 1997; Lee & Brown, 1994; Star, 1990; Whittle & Spicer, 2008). It is suggested that ontological realism, epistemological positivism and political conservatism, although philosophical antagonists of ANT, are re-created in research practice. To address criticism various scholars, empirical investigations and debates have engaged critiques (e.g. Latour, 2005; Law, 2004, 2009; Law & Hassard, 1999; Mol, 2002). I briefly explain five sensibilities I relate to from the post-ANT and material semiotics literature during field-work. There are many others that disrupt this text. But I leave them to show themselves and be understood in relation to the story.

Enactment: describes how subjects, objects and symbols circulate during various practices to bring reality into *being* in material ways. Reality is not pre-given but *enacted*. It must

be constantly *done* and performed in practice (for discussions on performing the real see Callon, 2007; Mol, 2002). I relate to different terms other than *enact* throughout the thesis-text such *re-create*, *make* or *produce*. However, I refrain from the words *perform*, *embody* and *construct* due to their strained and contentious history in the social sciences and association to critical theory.

Multiplicity: describes how reality becomes multiple but holds together in practice. It challenges perspectivalism prevalent among social constructionists that treat reality as a singular datum point upon which multiple perspectives equally construct a single reality. Thus reality (i.e. a single ontology) is left untouched and epistemological multiplicity is the result (i.e. multiple truths). Any attempt to denaturalize what *is* natural is never adequately realized. When enacted as a post-plural form of perspectivalism reality is treated as multiple data points upon which different perspectives enact or perform different realities in complex and heterogeneous ways. Reality becomes more than a few but less than many. What *is* natural can be disrupted ontologically (for an empirical example of multiplicity see Mol, 2002).

Fluidity: describes how reality becomes fluid or malleable in practice. Unlike multiplicity describing the distribution, coherence and inclusion of different realities to hold them together, fluidity suggests that different realities can continue to act and hold by relating through dis-continuity and non-closure. Reality may or may not have a centre or stable entity. Its parts and effects continue to change and stabilize (for empirical examples of fluidity see de Laet & Mol, 2000; Singleton & Michael, 1993).

Goods (and bads): describes how different realities and their conditions of possibility vary between practices. They produce different effects on what is good or bad, right or wrong, better or worse, and attractive and unattractive. These goods may be related to morality, science, politics, economics, aesthetics, and so on. Hence, realities,

knowledges and goods (and bads) are enacted together in heterogeneous ways to produce the real (for a discussion on goods and bads see Law, 2004).

Ontological politics: describes how the enactment of theory is not merely an innocent and descriptive exercise, but ethical as it acts *in* and *on* the worlds it disrupts. Since the production of the real (ontology and epistemology) and goods (ethics) cannot be reduced to the same activity, analysts doing theory are simultaneously responsible for both the realities and goods of analysis. They negotiate these responsibilities to decide which versions of the world they want to see and create through research practice (for discussions on a politics of the real see Haraway, 1988; Latour, 2004; Mol, 1999; Verran, 1998)

[Bracketing and unbracketing are research and movement practices I enrol during analysis. They are intended to conceal and reveal the complexity of practices that re-create a body, object, idea or action, and how the complexity of these practices are handled and reduced to function in practical ways. However, through the thesis-text I show the practice of unbracketing using square brackets to reveal my positionality or voice, which I would otherwise not disclose and bracket away, making the text less complex and easier to read. I provide information to further help your reading and interpretation, but I also seek to disrupt them.]

Secondly, practicing ANT has been vague in relation to method/ology. Hine (2007, p. 660) explains that ANT “*has often not been overtly ethnographic, nor indeed has it dwelt particularly on any links with methodological traditions from social science or anthropology.*” However, scholars have clarified that ANT rejects any instrumental deployment of method/ology *a priori*, outside the relationship between researcher and subject/object (Law, 2004). Method/ology becomes an effect of scholarship, training and tools at the disposal of researchers when realized through empirical activities as hybridized

re-creations. These sensibilities acts as “*a vessel of intellectual resources that can only bear fruit in specific constellations with empirical matters*” (Gad & Jensen, 2010, p. 75). In other words, various intellectual resources are used to render the empirical world, but, in turn, are re-created in practice with that world. Thus a multi-method approach drawing from multiple data sources is enacted to solicit thick description and unbracket complexity (Gad & Jensen, 2010). The focus is not on ANT or material semiotics offering a theory or guide for method/ology. Rather, sensibilities are an unfinished addition to and transformation of the ways networks are studied. However, I detail in *Table 1* below a few relations to the ethnographic methods, data and approaches I initially sought. Methods commonly enrolled into ethnography can empirically observe materials-in-practice and handle complexity (Trowler, 2014). The methods are not particularly representative of the method/ology I have re-created with others in practice. I reveal method/ology as we move through the thesis-text. What we do is not the beginning of the story but an effect and a lesson.

I conduct a practice-focused thematic analysis using NVivo v.10 qualitative data mining software. Themes are generated by coding and categorizing action-oriented and verb-focused words and statements to organize and interpret activities, actors, objects, ideas and spaces through which a ‘network of networks’ is enacted (e.g. de Laet & Mol, 2000; Pettigrew, 1997). They are then re-created iteratively in relation to scholarly literature, and movement-relevant questions, concepts and frames dis-organizing AYO! But the processes of *coding* and the concept of *theme* serve to disrupt narratives and complex practices in undesirable ways (see discussions by Kovach, 2010). I cannot rely on them alone thus relate to other practices of reflection, interpretation, triangulation, and storying with myself and others in practice. I relate to analytical questions of *what* and *how* when analyzing data/stories. I do not dwell on questions of *why* and *who* (see discussions by Joksa & Law, 2017; Mol, 2002; Strathern, 2005). Excluding the latter might be read as a political motive or

act of innocence and betrayal to those engaged in emancipatory struggles. So instead of assuming them, I engage with the politics of these questions in the following chapters.

Table 1. Summary of Data Collection Methods, Data Sources and Ontological Forms of Data

Data Collection Methods	Data Sources	Ontological Forms of Data*	Notes	Quantity
Participant-Observation	Fieldnotes	Textual	Engagement with the field before, during and after field-work spanned over 42 months	12 months
	Audio-visual materials	Audio-visual	Smartphones are used to capture pictures, videos and audio recordings during field-work	
	Artefacts	Textual, Audio-visual, Tactile	Artefacts include objects such as banners, stickers, buttons, gifts, bell towers, megaphones, posters, etc	
Semi-structured Interviews	Movement actors	Textual, Aural	Individual (n=5) and paired (n=2) interviews conducted with 9 participants in total	547 minutes
Documentary Review	Correspondences	Textual	Correspondences are captured before, during and after field-work (i.e. emails, text messages, instant messages)	N/A
	Websites	Textual, Audio-visual	Websites are identified with movement actors for relevance	
	Blogs	Textual	Blogs are identified with movement actors for relevance	
	Day planners	Textual	Retrieved from movement actors	
	Personal diaries	Textual	Retrieved from movement actors	
	Scholarly texts	Textual	Scholarly texts are identified with movement actors for relevance (i.e. theses, journal articles, books)	
	Public texts	Textual	Public texts are identified with movement actors for relevance (i.e. governmental/non-governmental policy-relevant documents, reports, service training manuals, informational pamphlets, community/organizational newsletters)	
Media Review	Social media	Textual, Audio-visual	Historic and real-time social media posts are used to follow movement actors, metaphors and activities (i.e. Facebook, Twitter, Instagram, YouTube)	N/A
	News media	Textual, Audio-visual	News media are identified with movement actors for relevance (i.e. newspapers, magazines, news stations)	

*Data exist in ontological forms different from how they are experienced, captured and handled. Because of the dataset's heterogeneity and shifts in ontological form, different data have been read, analyzed and interpreted in various ways as inscriptions of reality and not mere representations relegated to textual analyses. This approach allows the analyst to reflexively un-bracket the complexity of practices surrounding the enactment of various data that comprise the dataset, which otherwise would be invisible to the reader and not adequately interrogated and described (see discussions by Clever & Ruberg, 2014; Nimmo, 2011).

My relations to scholarly literatures

It is September 2014. I begin graduate studies in the department of Community Health

Sciences. Although the department has roots in public health and social medicine it

emphasizes quantitative and epidemiological work. I recently completed my health science undergraduate degree 5 months ago and received training in critical public health and qualitative approaches primarily. I am particularly drawn to intersectionality theory. It has become a popular approach among social scientists in public health, especially where I completed my undergraduate degree. I relate it to other thinking to criticize SDOH frameworks for their bureaucratic tendencies that depoliticize decision-making in health-related policy, programming and politics. I emphasise its relation to indigenous young people's participation/exclusion in decision-making. Intersectionality is the only way I am willing to accept or know the world of health at this time.

Here, I relate to the literature in many ways. They cross and dissolve disciplinary boundaries ranging from epidemiology to literary criticism. But now I will not describe them all. Some may be explicit in the following chapters while others simply inform my insights but are absent. And yet there are those that are othered as insignificant, unworthy or non-existent. I visit these literatures through the thesis-text. However, SDOH perspectives I initially used to disrupt the empirical world carry me only so far when interpreting the multiple realities and goods of AYO! But I describe their significance and how they remain present within this text in different ways. This act of including the *social determinants of health* literature (and in the title) may be read as a sign of guilt and deception because the thesis-text may not appear representative of health, even a misrepresentation of my position as a health researcher. It seems these markers of *health* are to prove my topic to a university granting me a degree in Community Health Sciences. But I may include them to shift the emphasis on structure toward practice when doing health research on social determinants in a relatable yet unfamiliar way.

The SDOH provide a way to theorize and respond to how health inequalities are re-created across a broad range of structural determinants (e.g. income, employment, education,

housing, gender, health services, etc). Socially-focused determinants of health are distributed between/within different social groups or populations thus re-producing differential health outcomes (Raphael, 2009). They move beyond clinical conceptions that reduce health to bodies and diseases. However, I classify two dualisms menacing the SDOH movement in practice (e.g. Hankivsky, 2011) and its discursive frameworks (e.g. Public Health Agency of Canada, 2011): 1) *structure/agency* and 2) *domination/subjugation*.

First, social structure (i.e. *ordering* in ANT terms) has been conceptualized as a causal force impinging on human desire and action, thus shaping the distribution of health. These deterministic models have widely ignored the dynamic ways desire and action disrupt social structure to transform the structure itself and act on inequalities (for a discussion on structure and agency in health see Williams, 2003). Closely related to the menacing dualism of *structure/agency* is *domination/subjugation*. The depoliticization of social determinants has inadequately considered social power inequities that underlie their distribution (e.g. neoliberalism, colonialism, heteropatriarchy, ableism, etc), and constrain or enable social change. Even when power is considered there has been an excessive focus on unilateral and coercive forms of control and influence *over* other that produce inequalities. Consequently, collective identity is treated as a homogenous aggregation of individuals that are denied any prospect for collective action. Alternatively, relational dimensions of power focus on more dynamic and subtle forms of control or influence *over* others and *with* others. They treat collective identity as a heterogeneous constellation of individuals in dynamic relationships from which domination is re-created, but more importantly, resisted (for a discussion on conceptualizing power in health research see Dhamoon & Hankivsky, 2011).

Accordingly, I am inspired by the First Nations-derived 14 Determinants of Health framework created by the Four Worlds International Institute for Human and Community Development (see Nesdole, Voigts, Lepnurm, & Roberts, 2014). The framework relates to

and critiques the Public Health Agency of Canada framework, allowing me to think through the two dualisms, and locate agency and power. I enrol into the analysis and relate to three conceptual determinants from the framework including *adequate income and sustainable economies, adequate power, and meaningful work and service to others*¹. However, the thesis-text neither seeks to limit the complexity of AYO! to a determinants approach nor directly relate to dualisms. It seeks to evade and re-create them. The thesis-text shows how economic relations operate at the intersection of employment and movement organizing to influence the delivery of health and social services within non-profit economies. Every scene we encounter as we journey these pages is identifiably located in the field of health, yet I conceal the language, concepts, debates, knowledges and imagery we often listen to and witness in different ways to make the unfamiliar seem familiar, and the familiar appear unfamiliar. I mobilize a movement-relevant concept – *the economies of indigenous misery*.

[I relate to a wide range of literatures in order to weave together empirical observations and theoretical insights. I situate the analysis primarily among contemporary literatures and relevant debates related to indigenous health, social movement research, and actor-network theory. For instance, I do not relate to structural functionalist literatures on social movements (e.g. Le Bon, 1895; Smelser, 1962) or health (e.g. Parsons, 1975) as these conceptions are widely accepted as being out-dated. Yet I might relate to an older text if it has significance to the analysis or is considered canonical. Furthermore, when enrolling citations into the analysis I might choose to explicitly cite a source from which information has been extracted. Alternatively, I might choose to direct you to one or two popular sources that explain the concepts or ideas I want to relate to and communicate for your further reading, such as using “e.g.,” “see further discussions,” or a similar marker. I provide a page number if a statement is quoted or I cite a specific idea from a text more than 100 pages, and I italicize quoted scholarly sources to ensure they remain in dialogue with characters in the ensuing chapters.]

My relations to the means of knowledge production

It is April 2015. I expect AYO's to come up with a topic of research. But they do not. It has been 6 months since we first met. I imagined it would shift power and show respect. The research relationship would be equal and fair. I meet with my supervisor a week after the presentation for my seminar class. She provides me advice on how to approach the AYO's with a topic for research. She explains that I should confidently propose an idea and from there gauge interest. She offers an analogy to ease my concerns and apprehension to act. She re-enacts a scenario where a patient walks into a doctor's practice and the doctor asks: "what do you think your diagnosis is?" She asks me if that is a fair question. I come to think of it. If I want to be a technician/service-provider offering research services, I should not off-load responsibility on to others.

Here, I relate to the means of knowledge production in many ways. I relate to it as a fair but distributed partnership with collaborators, a trusting friendship with distant relatives, and a celebration of knowledge creation with intellectuals. These relations include: voice, analytical decisions, stories, research agreements, ethical guidelines, graduate training, comic books, mock-commercials, funding agencies, and movement-relevant gatherings and frameworks (see *Appendix A* for interview guide; see *Appendix Y* for ethical protocols and practices; see *Appendix O* for funding proposals and agreements; see *Appendix !* for movement-relevant activities and frameworks). Some may sound peculiar to health research but I hope to show otherwise. They help me produce lessons to teach, memories to remember, and art to transform us. To un-imagine what we know and re-imagine what we do not know.

I do not relate to actors in the thesis-text with pity, remorse and subservience, but through dialogue, memory and laughter. While I do not own the means of knowledge production, I share their creations and perform the labours that I have chosen to take on and others support and give me the opportunity to do. So the stories I tell here are not explicitly

written together with movement actors, human or nonhuman, but as a situated creation of knowledge. It all began with two research objectives to explore: 1) *how indigenous young people participate in wellness-related decision-making*, and 2) *how movement and scientific knowledges are negotiated and mobilized in practice*. They continue to circulate among my relations to place, community, modes of inquiry, literature, the means of knowledge production and many other things you will soon learn, re-imagine and hopefully re-create in your practice.

Thus, before I show you *our* relations, I must be accountable to these stories and the many creations they have and will re-create:

I am accountable to: stories whose architecture and meaning moves us to change, to transform with them, and to age with them, as our bodies grow taller over the years and their wisdom becomes deeper;

I am accountable to: storytellers whose stories were shared with and witnessed by me, stories that hold memories, testimonies, analyses and dreams, ones that are not entirely mine, but which I have received permission to gift;

And I am accountable to: you the reader who reads these re-imagined stories, for which I know you will discern their printed text, but may never know how you act with their lessons and messages.

But I leave you with one last thing before I relate with you again. I offer a metaphor to help you think through this thesis-text. Imagine it as a stage production. A recital. But I only show you partial shadows of scenes due to the limited time and space to capture the thesis-audience's attention. Not the entire production. They include a single act from a five-act recital, our rehearsals and work as cast and crew behind the scenes, and reflections on the production. But they are still able to show the means and labours of re-creating knowledge.

They are *frankensteined*, a movement-relevant concept you will learn about and see in practice. These scenes all take place in the Village, an imaginary but very real place for both reader and subject.

Act 3: Chapter 2 shows how AYO! functions as a (dis)organization during movement practices that enact non-profit economies.

Rehearsals: Chapter 3 shows how the AYO! functions as a method/ology during anthropological practices that enact movement-relevant research.

Reflections: Chapter 4 shows my reflections on what it means as a researcher to work *with/in/on* the production (i.e. the thesis-world in-here) and *with/in/on* the world that produces the performance (i.e. the movement-world out-there).

[Chapters 2 and 3 are written with the intention to illustrate both the disjointedness and (in)coherence of reality. They are self-contained empirical investigations and should be read parallel to one another as Chapter 2 focuses on the *subject of research* and Chapter 3 focuses on the *practice of research*. These chapters are represented in this manner as a result of methodological aims to enact multiplicity and fluidity, but also accommodate the disruption of practicalities, rules and expectations during thesis-work that are heterogeneous and often irreconcilable. I had to choose between health or social movement perspectives, a traditional or paper-based thesis, a community or academic audience, and a safer or riskier strategy. These decisions distributed my labour and goals over time in contradictory ways to produce what is shown here. However, the thesis-text is not linear or ordered, allowing us the opportunity to disrupt the thesis-text in numerous ways with different understandings of the research subject and practice. Other points of entry are the *Introduction* and *Conclusion*, *Prologue* and *Epilogue*, *Appendices*, *Intertexts*, and more subtle interruptions to shift gaze and understanding. They help mis-guide the reader through complexity and chaos.]

INTERTEXT: “*Our spirits are not for sale!*”: The Precarity of Commodifying Urban Indigenous Voice *With/in* Canada’s Non-Profit Industrial Complex

*The following section describes the subject of thesis-work by analyzing AYO! as it becomes a(n) (dis)organization: the movement-as-(dis)organization. I want to take you to a scene at the intersection of civil society and non-profit economies to show a third space we can think through the question on working within/against, and becoming not too radical or complicit through movement practice. Many indigenous people in Canada reside in cities offering a variety of health and social services to support community wellness. However, urban indigenous voices remain underrepresented during institutional hiring and decision-making processes as indigenous rights to self-governance and political representation go unrecognized by the Canadian state. The cultural and national heterogeneity of indigenous residents without a clearly bounded land-base further limits claims over institutional control and representation. These exclusions are reflected in higher rates of poverty and negative health outcomes. Despite the challenges faced by communities, an urban indigenous youth movement engaged in everyday practices of commodifying voice *with/in* Canada’s non-profit economy offers alternative possibilities to become self-determining in cities. Movement actors working as *movement-entrepreneurs* evade and disrupt the logics of non-profit economies re-created in various spaces by a heterogeneous network of actors, objects, activities, commodities, labour, standards, and market forces. The precarity of movement actors working in the space between civil society and non-profit economies serves to enable and constrain the movement’s market-oriented objectives to create opportunities for employment and break stereotypes through institutionalized decision-making.*

CHAPTER 2: MOVEMENT-AS-(DIS)ORGANIZATION

We hang out at Kobe's apartment after the movement gathering, Meet Me at the Bell Tower. Kobe is finding music on the radio while three of us begin discussing how AYO! could establish a steady channel of income for organizers. Clyde proposes we begin using the AYO! brand to sell merchandise such as t-shirts. Immediately Jerry and I look at him to suggest we should not. We do this with what appears to be a shared but unspoken understanding that AYO! is founded on values that do not prioritize money. Clyde knows this fact all too well. "No Clyde," Jerry exclaims, "our spirits are not for sale!" We burst into laughter. Jerry reminds us of where the quote originates from. It was an anti-sexual exploitation PSA he helped shoot with another AYO, Louis. As Jerry attempts to find the online video on my cellphone, we agree that if anything is branded, it should be free. "We still need something to provide us with income," Clyde reiterates, "what about a social enterprise?" I remind him about a recent discussion we had at the AYO PolitiX BrainStorm gathering about transforming the Windmill Restaurant on Selkirk Avenue, which is about to close down, into a restaurant centred on community economic development, social justice and Village organizing. But our discussion is interrupted as Jerry finds the video. All four of us watch it.

Aboriginal Youth Opportunities (AYO!) Movement

Aboriginal Youth Opportunities (AYO!) Movement is a *movement* located in the *Village*.² At any one time the Village may become the city of Winnipeg in the province of Manitoba, Canada. The inner city neighbourhoods of Winnipeg. The North End neighbourhood of Winnipeg's inner city. Or it may be an unsited place as its location moves through virtual non-spaces. Formed in 2010 at a gathering of thirty young Neechi residents residing in the Village, the movement consists of no activists, no paid employees, no funding, sources, no

offices, and no organizational mandates or charts detailing structures.³ The primary objective is to create opportunities (for young Neechi actors, but not exclusively) and break stereotypes (about young Neechi actors, but not exclusively). Both opportunities and stereotypes are diverse and abundant.

Then what *is* AYO! if in fact we are able to capture its essence? AYO! is not re-created like a typical SMO or protest movement discussed widely in social movement theory (Buechler, 2011).⁴ It becomes a *movement-as-disorganization* re-created as a series of gatherings. Not in the same fashion, but similar to what Haug (2013) refers to as a *meeting arena*, the intersection between network, organization and institution. It does not simply exist as a *singular* force of collective action. Something that *is*. The movement-as-disorganization must be constantly *done* as *multiple* movement-as-gatherings in order to re-create itself (see Table 1). It is *done against/elsewhere* from service organizations, businesses, news media, governments, and other formal institutions. Not bound to or located within them. Activities occur within civil society – streets, community centres, restaurants, homes. It is not necessarily physical distance that separates the movement-as-disorganization from these formal structures that re-create rigidity and immutability. It is relationships.

Movement-as-gatherings may be re-created consistently or irregularly over time. And they each have their own objectives, seemingly unlike the primary objective to create opportunities and break stereotypes. The forces of collective action that re-create the movement-as-gatherings are *families*. These are bodies that become organizers, helpers, rebels, advocates⁵ and many more actors. They relate to one another as *relatives* regardless of a bodies place of origin and actions. But families do not act alone. They require *sacred objects* which circulate and hold them together in varying ways. Banners, megaphones, hand drums, technological devices, bell towers, traditional medicines, gifts and so on.

Table 2. Description of movement-as-gatherings (see *Appendix !* for more details)

Movement Gathering	Objective(s) of Gathering	Location of Gathering (non-spaces excluded)	Date and Time of Gathering
Meet Me at the Bell Tower (MM@BT)	Creating community and stopping violence	A bell tower on a street-corner & community centre	Friday, 6PM-8PM
AYO PolitiX BrainStorm (AYOPolitixBS)	Building system and political literacy	Various; restaurants	Saturday, 12PM-2PM
Fearless R2W	Education and advocacy related to child welfare	Community centre	Thursday, 6PM-8PM
Inner City Voices (ICV)	Servicing media and voice	Radio station	Monday, 5PM-530PM
Campaigns & Events (C&E)	Various	Various; public buildings and streets	Various times

Yet if the heterogeneity of objectives, families, and sacred objects are distributed and re-created across multiple spaces in the form of a movement-as-gathering, how is the movement-as-disorganization re-created as a coherent force? How must the movement-as-disorganization *stick* together to meet its primary objective, ensuring it does not become something else or fall apart? Something that is not AYO! but a (dis)organization of a different and unrelated kind. It must be *frankensteined*. Frankensteining involves the organic and disordered organization of movement activities into coherent re-creations that enact (a) specific objective(s). Both the movement-as-disorganization and movement-as-gathering are re-created through this process, for even the latter may become multiple in practice. Frankensteining is achieved when the circulation of *AYO Leadership* travels across different spaces to make things sticky. AYO Leadership constitutes AYO's (i.e. organizers and helpers), computer-mediated communications (i.e. Facebook, Twitter, Instagram, YouTube, email accounts, AYO! website), and teachings (i.e. Teachings of the Seven Grandfathers, Medicine Wheel teachings, ARROWS Youth Engagement Strategy, SHIT Model, AYO Media Strategy; see *Appendix !*). Although different movement-as-gatherings may become unstuck so that they become their own movement-as-disorganization (e.g. MM@BT movement), not requiring AYO Leadership, the movement-as-disorganization does not rely on all the gatherings listed in *Table 1* to be re-created. It maintains coherency even if parts of

it fail or become bound to formal structures against/elsewhere from civil society. It remains AYO! But still some movement-as-gatherings are stickier than others. Taking the movement-as-disorganization as a frankensteined set of relations, parts of a transitory whole, the primary objective to create opportunities and break stereotypes is re-created in specific terms. Terms that are different from each objective re-created by a movement-as-gathering, but still move across all of them. It is to create opportunities for helping⁶ and break stereotypes through awareness-raising.

But before I take you, the reader, too far into my analytical journey of *undoing* and *redoing* the *re-creation*⁷ of movement-as-gatherings, ones that re-create the movement-as-disorganization, in all the distributed spaces it moves in civil society, I must stop. Because I want to take you somewhere else. Here I will not show you movement re-creation in a place that is against/elsewhere – created, produced, assembled, enacted, embodied, performed, constructed or whatever other word you or I choose to describe *doing* and *becoming*, while accountable to the intellectual and political baggage that comes with these terms.⁸ Here I show you how AYO! is re-created as it does and becomes something else – many things but no more than what is possible – woven into a particular set of relations, in a particular place. That is, the non-profit economy, located in the Village. But at the same time evades and disrupts relations and changes them, moving between various spaces that are re-created in different ways. How different actors, objects, activities, commodities, labour, standards, and market forces re-create not a *singular* non-profit economy. Rather, *multiple* non-profit economies. And how AYO! acts *with* and *with/in* these economies as a means to meet not movement-oriented objectives, but market-oriented objectives. I carry out this intellectual activity based on my disruptions into movement complexity as I have done so far. But now I must begin somewhere so as to locate my disruptions for them to be relevant to you and others. Therefore I begin with stories I find in the scholarly literatures.

Statistical Narratives on Self-Determination, Economic Development and Community

Wellness among Indigenous Nations

The relationship between self-determination and community wellness (or communities in crisis) among indigenous nations is intensely debated within Canada. The debate stems from the ongoing settler-colonial, neoliberal capitalist and heteropatriarchal violence threatening indigenous nations (for a more recent example of these debates see Greenwood, De Leeuw, Lindsay, & Reading, 2015). It manifests in poorer socioeconomic, educational and health outcomes of indigenous people compared to other Canadians (numerous studies/reports document inequalities which I will refrain from reciting e.g. Browne, McDonald, & Elliott, 2009; First Nations Information Governance Centre, 2012; Martens et al., 2002; Royal Commission on Aboriginal Peoples, 1997). In recent decades the debate has gained currency within the disciplinary field of health.⁹ A discipline largely dominated by biomedical and health sciences. Medicine, genetics, psychiatry, epidemiology, public health and health policy. It is composed of scientists, tools, methods, theories, labs and research programs *doing* science.¹⁰ These scientific activities have served to re-create narratives that convey stories. But often stories are characterized by deficiency, sickness, risk and disorganization. O'Neil, Reading and Leader (1998) suggest narratives have encouraged dependency and paternalism, and thus justified the marginalizing practices of regulation and state-intervention into the everyday lives of indigenous nations within Canada.

However epidemiological data and quantitative analyses to measure the link between self-determination, in the form of self-governance, and community health outcomes has mostly been absent. Here self-governance is not a substitute for self-government. The former is expressed as a function of limited control over the administration of colonially-derived and state-sanctioned services, and the latter as political rights and sovereign control over land and resources. This lack of evidence leads Waldram, Herring and Young (2006, p. 288) to

declare: “*While the issues of control over health care and improved health status are intertwined in the discourse, they are somewhat separate in [research] practice. The issue of control is within the realm of the political, and represents the legitimate aspirations of [indigenous] people to have control over the delivery of health services within their communities, and control over the research that informs health policy [...] [B]ut it is assumed that improved health status will logically flow from such control. We believe the issue is more complex than that.*” Conceptual, historical, moral, constitutional and political arguments have been progressively made for *why* self-governance is essential (see a number of sources in Ladner, 2009). Yet less attention has been given to empirical arguments examining the relationship on *how* self-governance functions to enhance community wellness (or reduce communities in crisis). For the minority of quantitative analyses attempting to explore this relationship, two widely cited but very different programs of research from the United States and Canada are worth exploring. They provide valuable insights concerning whether self-governance alone will improve community wellness. Although each program of research has changed over time to account for criticism, I show and relate to them in their initial form since publication.

The Harvard Project on American Indian Economic Development (HPAIED) is one scientific endeavour undertaken in the field of social policy since 1987. Conflating the proxy measure of economic success with community wellness for over 60 Native American nations in the United States (designation assigned to American Indians and Alaska Natives), Euro-American scholars Stephen Cornell & Joseph Kalt establish three determinants of economic success: practical sovereignty, effective governing institutions, and cultural match.¹¹ These determinants are operationalized as local control over decision-making, policies to support business practices, and resonance between decision-making/policies with local understandings on what is acceptable and legitimizing to nations. Not necessarily what is

traditional. Enrolling evidence into their conclusions they argue that socioeconomic benefits flow from improved control over economic development. However, the conceptual and methodological limitations raised by other scholars have led to criticism and the need to further examine complexities.

First, the proclivity to embolden a neoliberal faith in free market forces discredits contingent variables involving state investments, such as health, housing and education services (e.g. Mowbray, 2006). Second, Eurocentric individualized notions of economic development that promote resource-driven economic growth are prioritized over indigenist collectivized notions endorsing environmental stewardship. Accordingly, state investments and environmental sustainability are bracketed away, thus become dispensable to these analyses (e.g. Dowling, 2005). Furthermore, these conceptual challenges are matched by methodological limitations based on the enrolment of outdated cross-sectional datasets, gaps in interpretation, use of convenience samples of limited size, an inability to clearly distinguish correlation and causation, and inattention of analytic categories of gender, class and age (e.g. Mowbray, 2006).¹²

A more important question for my synthesis of HPAIED is whether these arguments can travel and be applied to indigenous nations in Canada where state involvement is more prominent. I focus the question on American Indians and status First Nations specifically. They share a similar characteristic in that geographic residence is legislated by the state within the boundaries of a reservation or reserve. While these arguments align with qualitative case studies documenting business ventures that created socioeconomic improvements among some First Nations, improvements have not been sustainable for others (Ladner, 2009). Scholars have proposed explanations for these discrepancies, including upward accountabilities enacted by Federal legislation¹³ that generate state dependency (Abele, 2004); power differentials between a predominantly male leadership and community

residents (Monture-Angus, 1999); inadequate administrative capacities (Papillon, 2008); and poorer access to dynamic urban markets due to geographic remoteness, small on-reserve population sizes, and a large off-reserve population without land-based resources or adequate means of local control (Cairns, 2005, p. 21).

The second scientific endeavour undertaken in the field of cultural psychology dates back to the early 1990s by Euro-Canadian scholars Michael Chandler and Christopher Lalonde (1998). The central determinant of community wellness for these scholars is not control over economic development, but what they refer to as cultural continuity. Cultural continuity is defined as the ability for communities to construct a sense of ownership over their collective cultural past while having some commitment over their collective future. Based on available data sources for 200 First Nations in British Columbia, they identify six indicators of cultural continuity to measure community wellness in the form of youth suicide rates. Cultural continuity is operationalized as legal title to traditional territories, economic and political independence, access to cultural facilities, and control over education, health care, and police and fire protection services.¹⁴ Analyses show that communities with more indicators of cultural continuity had lower rates of youth suicide.

However the realities these indicators attempt to represent for the re-creation of evidence is questionable. Cultural continuity is only a conceptual variable like any other, a metaphor to represent reality. Many explanations are proposed but few are worth mentioning for our purposes. First, indicators appear to indicate not a continuation of traditional cultural life but local control over state-derived institutions as the authors do not define the meaning attached to culture for different First Nations (Waldram, 2004, pp. 173-174). Second, the presence of civil institutions may offer young people greater access to employment opportunities independent of self-governance. And third, the presence of civil institutions may enable a cohesive community of participation that promotes collective efficacy and

esteem, possibly prior to engaging in efforts aimed at self-governance (Waldram et al., 2006, pp. 279-281).¹⁵ A few population-level and individual-level quantitative studies have explored the argument in different regions of Canada (see evidence by Lavoie et al., 2010; Minore & Katt, 2007; Tiessen, Taylor, & Kirmayer, 2009). Although enrolling a variety of data sources, variables, analyses, demographic characteristics and epidemiologists to re-create evidence that aligns or deviates from that of Chandler and Lalonde, the complexities of this relationship in practice remain far too intricate to represent.

The re-creation of evidence supporting the relationship on whether self-governance and community wellness can be applied to indigenous nations across Canada endures. Evidence is discussed at scholarly conferences and community presentations, published in reports and journal articles, and subjected to quantitative analyses that may or may not be part of research programs. Over a period of decades these narratives persist and stories continue to be shared. Yet if we further unbracket these complexities another reality of great significance can be introduced. Notwithstanding evidential insights these scientific endeavours have re-created, another place evidence must travel for its application to be further realized is urban sites where many indigenous actors in Canada reside. Insufficient quantitative analyses have been conducted to re-create evidence, such that defining the demographic and geopolitical boundaries to administer urban self-governance is fraught with challenges (Peters, 2011). However, Lavoie and colleagues (2015, p. 5) suggest a pathway for urban self-governance in health may be achieved through “*associational communities*.”¹⁶ These are communities of indigenous actors whose heterogeneity in urban sites are made coherent and bounded by associations, such as indigenous-led service organizations or collectives whose constituency, or in this case membership, may be represented.¹⁷

But here I will depart from these stories to show you my disruptions into movement complexity and take you somewhere else. The non-profit economies in the Village.

Economies of Misery: Commodifying voice and infiltrating institutions

It is Saturday at 12PM. We attend AYOPolitiXBS at the Bison Berry Café on the second floor of Neechi Commons, an indigenous social enterprise located in the Village. Neechi Commons is composed of a grocery store, arts store, restaurant and community space for events. Ten of us sit at a table for brunch, including two electoral candidates running in the provincial by-elections for the neighbourhood, Alberteen and Marsha. Alberteen represents the Green Party of Canada and Marsha represents the Progressive Conservative (PC) Party of Canada. Many of us have met Alberteen before as she grew up in the Village, and more recently, has attended AYO! gatherings on multiple occasions. However, this is our first encounter with Marsha who is a resident of Brandon, Manitoba, a city approximately 2 hours from the Village. It is also the first time a PC candidate has ever attended the AYOPolitiXBS during elections since its inception in 2010.

Over the course of brunch I notice a growing frustration on an AYO's face, Tom, based on responses by Marsha to questions posed. The topic often returned to the high rates of child apprehension and indigenous overrepresentation in the child welfare system. As the ensuing discussion is beginning to lead nowhere, slowly being engulfed by an uncomfortable silence, Tom places his fork down to stop eating. Apathetically holding his tilted head in the palm of his hand, he all of a sudden tells us about a concept he learned from another AYO not in attendance, Vince, called the 'economies of misery.' In his own words, he explains to the group what the economies of misery look like and what they do.

He explains, in this economy created by governments and the non-profit sector offering health and social services, local residents who must access these services are never the ones employed during their delivery. Never the ones to do the helping and caring. They utilize programs and receive services. They are the ones always being helped and cared for. The misery, sickness and hardship of local residents are the reasons that enable non-resident

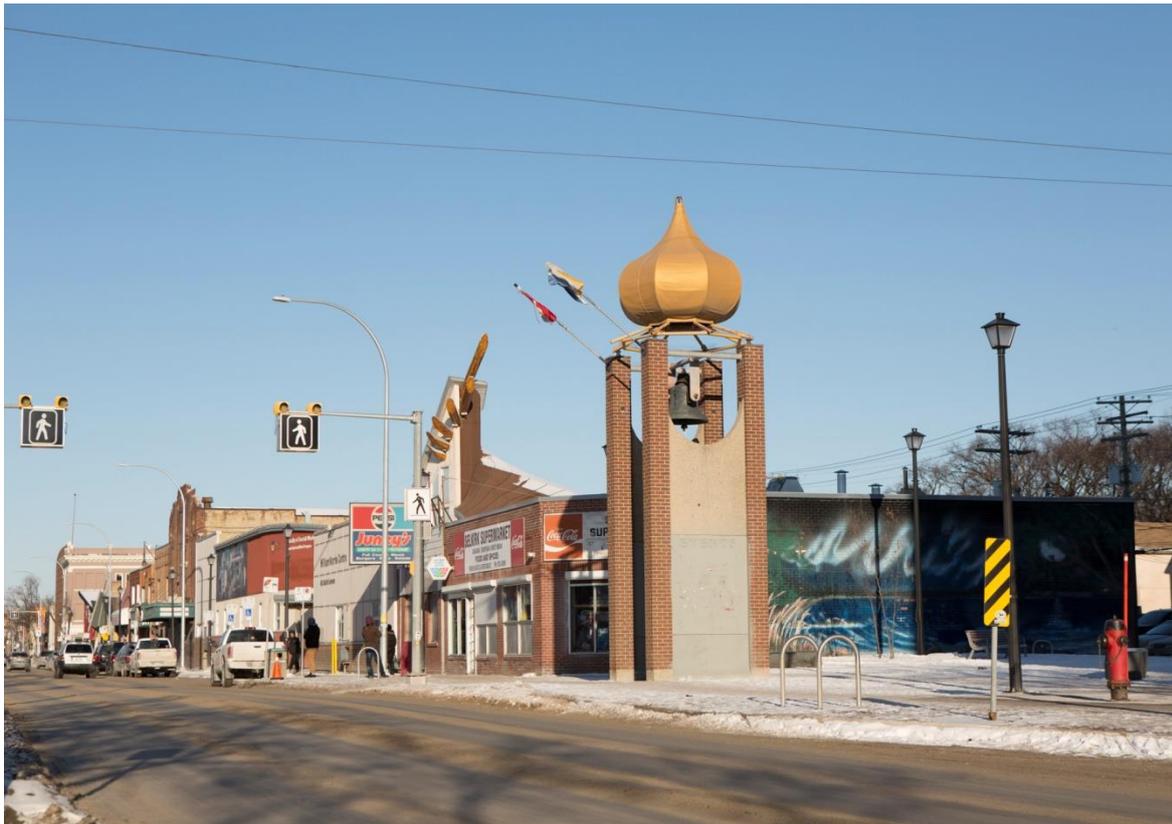
outsiders to gain employment. Employment of outsiders that provides income to feed, clothe and shelter their families, gives opportunities to their children, and affords them the luxury to live their good life. Tom goes on to explain that despite governments and the non-profit sector tokenistically saying they care, or even genuinely wanting to care, they in fact manufacture and preserve this misery. They are not helpers but an uncaring industry producing and driven by misery. Without misery the industry would not exist. Finally, Tom locates the concept in the Village and its employment practices of hiring non-resident outsiders. He further mentions that individuals who suffer the disproportionate burden of misery are Neechis. It is the government and non-profit sector that steal the children and break up families. Imprison the youth. And create sickness and unsafety.¹⁸

After explaining the concept everyone around the table is left captivated in silence and awe. In spite of posing a question to both candidates more generally, Tom selectively looks at Marsha and with a composed ire asks, “What are you going to do about the economies of indigenous misery?” Marsha is put on the spot. What follows is an incoherent evocation by Marsha on how a neighbourhood in Regina, a city located in the neighbouring province, suffers from just as much misery as the Village. She is probed by a young man at the table, Sebastian, who asks if the neighbourhood she is referring to is one notoriously known for high levels of racialized poverty and violent crime. She says no. She names a different neighbourhood, which Sebastian tells us later is located in a mostly white suburban area experiencing not as much visible poverty. He had lived in Regina. Her response ends without a solution to dismantle the economies of indigenous misery.

Subsequent to hearing the discussion, an AYO, Bonnie, is enthralled by these insights and wants to share her analysis. So she writes a Facebook status: “Can u imagine if all the niji [indigenous] community got better how much the canadian economy would collapse?”

Moments after posting the status a comment is left by a respected elder and knowledge keeper in the Village, Lizzie. Her comment reads: “Precisely. They need us to be sick and in need of fixin. The most effective form of resistance is to be healthy.”

The market and non-profit economy



Selkirk Avenue is one of many places intimately known by the young people in the Village I came to know and live in during my disruptions into movement complexity. For some Selkirk Avenue is a *gathering place* to celebrate festivities or a *vigil* to remember relatives who have passed away. It is a *home* to seek safety, a *bed* to sleep on when none can be found and a *source of traditional medicines* to heal ailments, such as cedar and sweetgrass. It is *turf* for feuding gangs to address differences and a *trading post* for illicit services and goods when lawful means of employment are scarce. In recent memory, it also acts as a space where AYO! gatherings are re-created. But the avenue is something else. A *story-teller*. Stories are re-created through the streets, buildings and murals along Selkirk Avenue. They remain etched

in concrete as words that communicate memories of residents past and present, illustrated through artwork that enlivens histories and our imaginations, and even told by damage and decay to infrastructure accumulating over the years. But a particular story I often hear and see when I visit this avenue is one of transition and change occurring across the Village. It is a story told by buildings and how they have participated in the re-creation of economies. How these buildings continue to relate to bodies, ideas and objects in the neighbourhood to re-create two different economies – a *market economy* and a *non-profit economy*.

Many businesses established over thirty years ago on Selkirk Avenue to re-create a market economy no longer exist. What are left of these businesses are signatures on murals and tattered banners in back yards detailing an image marked “*THE SHOPS OF SELKIRK AVENUE*”. The marker represents the restoration of the avenue in 1984 as a “*major business area*.”¹⁹ Besides business development was the creation of Powers Park, including the installation of a bell tower and an outdoor amphitheatre. What have replaced many businesses over the years are non-profit organizations, empty lots, and unused boarded up buildings. Yet activity in buildings on Selkirk Avenue is not overrun by that of non-profit organizations or inactivity. Businesses and other establishments do exist. Scattered along the avenue are small local restaurants that operate during the day. There are credit unions, a bakery, furniture stores, an auto body shop, a bingo hall in the Ukrainian Labour Temple, pharmacies, a funeral home, payday loan companies, a gas station, convenience stores and pawn shops.

But for the non-profit economy it is re-created through non-profit organizations.²⁰ This economy does not consist of for-profit services, restaurants, stores, manufacturers, agriculture, and natural resource industries. What become commodified are not oil, minerals, ecotourism, food, tobacco, clothing and crafts, or accommodation and entertainment at casinos and resorts. Rather it is health, educational and social services, which include the sale and purchase of labour to deliver these programs. *Economic activity* includes labour and the

commodities it re-creates. But here commodification does not increase revenue. It reduces or contain costs. The provision of humanitarian efforts to care for vulnerable individuals and groups is the primary objective and not profit. The relationship between economic actors is defined not by producer and consumer, or owner and labourer. But more appropriately service-provider and service-user, or employer and employee. The sale and purchase of commodities does not occur in the marketplace, but in *service organizations*. Still many other places, activities, objects, relationships, and actors exist to create *multiple* economies, which are explored in the following sections. Not a *singular* non-profit economy.

However, does the non-profit economy act in isolation of the market economy in the Village? No. They are not mutually exclusive. Then what must travel or *move* between these different economies for them to relate? For the *service organization* constituting the non-profit economy, objects must move between the two economies in order to sustain connection. One way may be capital costs to develop infrastructure such as buildings and parking lots where service organizational activities occur. Or the procurement of equipment, supplies, fixtures and fittings, and services contracted out to companies – security, janitorial, plumbing and maintenance services. They enable the day-to-day operations of the service organization. Grants secured by a service organization from government, private and charitable agencies move toward the market economy while goods and services in exchange move toward the non-profit economy. Another way the two economies connect is through employment of economic actors within service organizations. *Personal income* is earned. Personal income moves toward the market economy in exchange for goods and services enabling economic actors to *work* in a non-profit economy. They are provided a degree of security and well-being to sell their *skilled labour*, to do their jobs optimally. Personal income may be used toward housing, car payments, dining out, utilities, entertainment and

luxury goods, cigarettes and alcohol, groceries, and so on. Taxation attached to these market products moves back to the non-profit economy.

However, a mutually beneficial relationship between a market and non-profit economy does not simply occur in a space such as the Village. These two economies must be assembled in particular variations. For instance service organizations constituting the non-profit economy must offer employment to economic actors residing in the Village.

Simultaneously, businesses constituting the market economy must invest within the Village for goods and services to be consumed by economic actors. Insulating economic activity to somewhere local or translocal such as the Village, not transnational, orients exchange to ensure mutual benefit. In so doing, objects exchanged across economies continue to move within the Village, such as money. *Economies-in-balance* are re-created to sustain economic activity in the Village. But when these instances do not occur the two economies serve to re-create *economies-out-of-balance*. How then do these economies-out-of-balance act?

David, an AYO, shares the definition of a phenomenon known as 'redlining' on my Facebook Timeline. Redlining is described as a practice of denying services, directly or indirectly, to racialized and socioeconomically disadvantaged neighbourhoods. He also attaches a recent geospatial analysis by university researchers, 'Living in the Red: Exploring Winnipeg's Debt-Scape.' The analysis investigates debt, payment delinquency and risk of bankruptcy. Days later we discuss the report. David asks me: "Have you ever noticed there are no banks, supermarkets or even a Tim Hortons [coffee shop franchise] in the Village? They all lie on the outskirts" He suggests the high risk of bankruptcy and high insurance costs detailed in the report forces businesses to invest outside the neighbourhood.

As the phenomena of redlining described by David above shows, businesses do not invest in the Village as much as other neighbourhoods while service organizations primarily

employ economic actors from outside the Village.²¹ Thus economies-out-of-balance makes it possible to re-create Village residents that can easily become consumers or service-users, but not service-providers or employees/employers, producers or labourers/owners. An imbalance of economic actors occurs, inadequately earning yet needing to spend personal income.²²

Now for AYO! actors that do not earn personal income through the movement-as-disorganization located against/elsewhere in civil society – streets, community centres, restaurants, homes – they must simultaneously work in either the market and/or non-profit economy. No SMO exists to access monetary resources. None to provide employment for movement actors as paid staff. However one such economy, or network of economies, is the non-profit economy. Participation ensures security and well-being for movement actors not only to survive but proactively engage in protracted movement activities to create opportunities and break stereotypes.

Movement-as-organization or movement-as-voice?

Could there be alternative ways to act or work in the non-profit economy, and exchange commodities other than programs and services? For the AYO/resident these alternatives are made possible. But how does the movement-as-disorganization achieve participation in this economy if it is something else, and creates movement actors instead of economic actors?

We sit in Neechi Commons' board room to contribute to an AYO! strategic planning session.

Many of us do not identify as AYO's but attend after AYOPolitiXBS. Since AYO! began in 2010 formal planning sessions stopped occurring. I was not around then. Having been around the longest Clyde tells me: "it was impossible to get AYO's together. Telling them what to do is even harder. You've seen. They set their own terms." However, Vince, a recent addition to the AYO! family encouraged Clyde to host a session. We also met Cherise when she came to MM@BT. She is a strategic planner and offered to help. She has not yet arrived.

So Clyde facilitates. During the meeting we discuss the AYO! creation story and movement gatherings. We engage in failed attempts to apply terms such as ‘vision,’ ‘mission,’ ‘goals’ and ‘strategy.’ I notice Clyde having a hard time negotiating the role of AYO as well as strategic planner. I then bring up the idea to include phrasing about colonization in the mission statement. The room becomes enlivened with debate over its definition and whether inclusion is necessary. Some arguing for. Some arguing against. And others choosing to remain silent or being silenced. In particular, two 14-year-old Village residents Clyde invited while walking down Selkirk Avenue earlier that week. They appear uneasy. So Clyde suspends the debate. Breaking the silence Vince then suggests: “I think we should incorporate AYO as an organization.” Immediately Clyde responds with a resounding “No!” and the session soon concludes. Minutes later Cherise enters the room, but no formal strategic planning session would ever happen again.

Without wanting to assimilate the AYO! into the non-profit economy yet simultaneously needing to align with it, the movement-as-disorganization must simulate structures that constitute the economy’s composition. If *simulation* was not to occur the movement-as-disorganization may risk being ostracized as something unfamiliar, antagonistic or incompatible within the non-profit economy. A structure may be many things. But one that allows AYO! to move across the Village is the service organization. Simulation does not re-create the movement as an *actual* service organization. It mimics its structure. Here AYO! creates mandates, managerial-based leadership, roles and responsibilities,²³ business cards, a physical residence and mailing address, email accounts, the administration of programs, organizational membership, and bank accounts. The components are present and visible. Except! They act out of place. Mandates are obscure, leadership is rotational, roles and responsibilities often do not reflect actions, business cards are used to scribble notes, existing office spaces and mailing addresses are never used, emails are not only for

professional but personal communication, programs are movement gatherings, membership constitutes friends and family, and bank accounts belong to service organizations that maintain relationships with movement actors. The *movement-as-disorganization* becomes a - *simulated movement-as-organization*.

However, the movement-as-organization does not act as a collectivity of things in the non-profit economy like a collectivity that *is* a service organization. It is only a simulation. What *does* the acting are movement actors now working in the non-profit economy as *individual* economic actors. The individual AYO/resident. The simulated movement-as-organization is re-created through the bodily *talk* and *practices* of the AYO/resident. Bodies become the site for the simulated movement-as-organization to act. Now as an economic actor moving within the non-profit economy, one would expect that AYO! objectives would become undermined, subject to market logics of the non-profit economy. But objectives are not easily undermined or made subject to *co-optation*. They become multiple and spatially distributed. *Distribution* manages contradictions created by the re-creation of objectives occupying separate spaces. The objective to create opportunities and break stereotypes assumes market and movement orientations moving in either the non-profit economy or civil society, where the movement-as-disorganization is re-created. *Movement-oriented objectives* move in places *against/elsewhere* from the non-profit economy to create opportunities for helping and to break stereotypes through awareness-raising. Conversely *market-oriented objectives* move *with/in* the non-profit economy to create opportunities for employment and to break stereotypes through institutionalized decision-making.

How then is the simulated movement-as-organization *done* by bodies to meet market-oriented objectives? Working *with* the non-profit economy the *workshop* becomes a space where *doing* the movement-as-organization emerges to re-create a different relationship between economic actors. The trainer and trainee. But the activities of a workshop are not of

any sort. Activities specifically provide service organizations *training* to engage young people facing considerable disadvantage.²⁴ Young people engaged in programs in addition to their design, implementation and evaluation. The training is developed by the movement-as-disorganization and called the ARROWS Youth Engagement Strategy. ARROWS stands for *accessibility, resources, relationships, opportunity, welcoming and support*. The strategy is based on the notion that “*programs don’t change people, relationships change people*”. The introductory section of the training manual states:

“ARROWS is a strategy designed specifically for urban Indigenous youth. It establishes a series of check points with which a programmer could use as a checklist for their peer to peer relationship development or as a tool for designing an effective and culturally sensitive program. Although designed specifically for urban Indigenous youth, this model can be applied to any situation where young people are involved.”

Training is purchased for a standard yet negotiable fee by service organizations.²⁵ Despite negotiation fees include and must cover the costs of economic activity. *Skilled labour* to train and *commodities* such as printed training manuals. The trainer/AYO sells labour as well as controls the *means of economic production*. Manuals are supplied to trainee/service-providers at the end of the workshop. Not returned. But for the trainer/AYO to work fees must also include other non-commodifiable objects that are enrolled yet do not serve to increase personal income. PowerPoint slides, projectors, computers, food, flipcharts, markers. Training also re-creates *influence* that acts to alter engagement methods. The trainee/service-provider can directly use this influence in their practice, becoming the *influence-user*.²⁶ Although re-created as training during the workshop in the non-profit economy, ARROWS is something else in civil society. It is a set of guiding principles re-created as *practices* through

actions by movement actors. In the workshop ARROWS becomes training and not guiding principles. It meets market-oriented and not movement-oriented objectives.

However personal income re-created through fees is constrained in two ways. First, the fee does not include a fixed space to host the training. Training is conducted in facilities of service organizations that purchase economic activity. Second, the manual is not copyrighted but designed for a trainee/service-provider to become a trainer/service-provider. The trainer/AYO need not host training sessions or become any type of trainer. But what are the reasons? Again, the movement-as-organization is only a simulation. It has no property or building but only a body to act. The AYO/resident is not always available, but perhaps attending to movement gatherings. They cannot fully commit. Moreover, copyrights act to bind the movement-as-disorganization to the non-profit economy. Institutional control may occur through subjection to legal activities in the non-profit economy re-created by intellectual property laws if the manual is used by others. Consequently, constraints mean AYO/residents cannot rely on the workshop as their sole source of personal income. Then where else could economic activity arise in the non-profit economy and does it involve bodies that re-create a simulated movement-as-organization?

Another way the AYO/resident may re-create personal income is not by working *with* but *with/in* a service organization. But first I must describe the position of working *within* to explore challenges that move the AYO/resident to work *with/in*. Similar to other economic actors the AYO/resident may become either a service-user/resident or service-provider/employee *within* a service organization. But to become a service-provider/employee particularly would require the AYO/resident to distribute movement and economic activities in different spaces. Never must these two activities overlap. If they do movement activities may conflict with services and programs mandated by service organizations. But distribution is challenging. For instance, in a single day with so many hours the AYO/resident can only

act as one actor or the other, in this space or that space. Service-provider/employee engaged in economic activities or AYO/organizer engaged in movement activities. Jerry explains these challenges when he was employed at a youth drop-in centre.

I ask Jerry: “Why didn’t you used to join us at [MM@BT] when you worked at Ndinawe [youth drop-in centre]? Why don’t you ever see staff participating.” He tells me: “They tell us not to leave the building. Even when we want a cigarette we go outside to the back lane. We can’t even go to the front.” During MM@BT gatherings, I recall events I have witnessed when young people are fighting outside the centre. Staff are never present. Helpers from MM@BT occupying the streets must intervene to stop the violence. Staff are only allowed to watch from cameras, call the police, or file a police report after the fight.

Yet the AYO/resident may evade these positions entirely: service-provider/employee or service-user/resident. A different kind of economic actor is re-created to move *with/in* and not *within* the non-profit economy. The *movement-entrepreneur*. An actor not bound to a service organization through an employee-employer or user-provider relationship. Similar to a service-provider/employee the AYO/movement-entrepreneur sells labour to a service organization, for example. But the service-provider/employee only sells skilled labour to deliver and never fully re-create a commodity (i.e. service or program) owing to funders, management or a board of directors retaining control over design. But the AYO/movement-entrepreneur controls the means of economic production, therefore can re-create influence. And what is produced is not a service or program. Bodies do not *do* the *simulated movement-as-organization*. They *do* the *movement-as-voice*, for which not *skilled* but *participatory* labour re-creates commodities. Commodities are not *manuals* but *voices*, and non-commodifiable objects become unnecessary for the AYO/movement-entrepreneur to work.

Then what is the movement-as-voice and where is it re-created? Does it serve market-oriented objectives? Movement-as-voice is not the *actual* activities, bodies and objects creating the movement-as-disorganization. Found against/elsewhere from the non-profit economy. Movement-as-voice is re-created as *talk* in the form of *voice* by the AYO/movement-entrepreneur *about* AYO! It contains information and analyses. Anything from needs and priorities of Village residents to actions and models of organizing that re-create AYO! such as the gatherings discussed above. But no more than what knowledge the movement re-creates and contains.

Bonnie, Clyde and I are on the bus. We are going to Star's house. We are laughing as Clyde mentions how easy it is to consult with organizations or audiences on how change can be made. For him and Bonnie it has become habitual. It could be summed up in a template. The template goes: 1) share an AYO's biographical story, 2) share creation story of AYO!, 3) share creation story of MM@BT, 4) relate stories to the topical issue, and 5) propose solutions and actions based on teachings offered by stories.

During the *consultation with/in* a service organization the relationship between economic actors is between consultant and consultee. Although working *with/in* a service organization, the economic activity of *consulting* may happen in organizational facilities, malls, restaurants, and coffee shops with the consultant/movement-entrepreneur and consultee/service-provider. *Participatory labour* to re-create the movement-as-voice by the consultant/movement-entrepreneur may be *free* or sold to a service organization for a monetary honorarium, stipend, fee or non-monetary gift. Typically a one-time purchase. It is distinct from the service-provider/employee in that skilled labour is purchased with relative stability (i.e. part-time/full-time employment).²⁷ The consultant/movement-entrepreneur cannot guarantee the regular purchase of movement-as-voice. Thus selling participatory

labour and producing commodities become *precarious* economic activities like the precarity characterizing the economic actor. Nevertheless, once again, market-oriented objectives are met. A source of personal income is re-created and decisions about policies or programs are altered by influence. But depending on reasons to consult and which actors are consulted, influence does *not always* move directly to the influence-user, such as management or a board of directors. Unless they become the consultee/manager or consultee/board-member. Influence might need to move to the consultee/service-provider before passed on to senior actors. Only then is altering policies and programs possible.

But during the workshop does training always need to be re-created by bodies *doing* the simulated movement-as-organization? No. The workshop may become a space where movement-as-voice is sold. That is, the non-ARROWS workshop enables economic actors to work not *with* but *with/in* a service organization. The economic activity is facilitating and the relationship is between facilitator and attendee. The non-ARROWS workshop may be related to a number of different topics. Movement-as-voice re-created by the facilitator/movement-entrepreneur is purchased, but at a reduced *price* compared to ARROWS training. Only movement-as-voice is purchased and not manuals. Here non-commodifiable objects may be necessary such as computers, food, flipcharts and so on. But they are provided by the service organization. During the non-ARROWS workshop market-oriented objectives are still met in similar ways to the ARROWS workshop. Now that the precarious individual economic actor has been introduced to the non-profit economy, the *movement-entrepreneur*, what standards regulate the purchase of labour and commodities from them?

*Lived experience*²⁸

If service organizations purchase skilled labour what standards regulate and make purchasing possible? And where and how do standards act to regulate economic activity? During the *job*

interview for a service-provider/employee the *standard for technical experience* re-created by a service organization regulates purchasing. It regulates potential employability of an *applicant*. No skilled labour is purchased yet. *Technical experience* is knowledge associated with service delivery, management and advocacy. Often acquired through formalized education and training to re-create experts and expert knowledge.²⁹ But not any training or education. It must be acquired through a university or college degree program. Many diplomas and certificates only hold a certain amount of credibility in relation to standards. At this time technical experience is re-created in the form of *text* printed on a *résumé*. The *practice* that *is* technical experience neither exists nor is assessed. Standards assess the *résumé*, a requirement applied to all applicants.³⁰ Assessment determines the applicant's ability to work in service organizations irrespective of an organization's mandate or location. While applicants residing in the Village may not have had the opportunity to acquire technical experience, therefore considered unemployable, other standards of employability are used among some organizations.³¹ Oftentimes employability is measured against technical experience, however the *standard for lived experience* becomes another standard that regulates purchasing.³² Here I must also show how regulation is not a seemingly systematic activity. Standards can be *disrupted* and may become disruptive.

Lived experience is knowledge re-created through personal, direct and first-hand involvement in everyday activities that re-create experts and expert knowledge. The applicant with lived experience may or may not be a service-user/resident also accessing services within the service organization where they pursue employment. Lived experience may be re-created as *text* on a *résumé* during the job interview, or even *talk* through word-of-mouth communication such as *gossip*. The *practice* of lived experience does not yet exist. Moreover lived experience is not any everyday activity such as walking down the street or hanging out

with friends. It may be related to experiences with alcohol and drug addiction, mental illness, gang involvement, sex trade work and so on.

Here the standard for lived experience does not act as a universal standard like technical experience, expected of all applicants during the job interview. The *quality* of lived experience, as opposed to merely the *quantity*, must be defined within pathological/criminal parameters. Regardless if a standard centres the strength-based or deficit-based aspects of pathology/criminality defining parameters. Whereas different applicant/service-users may share a similar lived experience, standards may discriminate whose lived experience is included. Thus whose skilled labour can be purchased if an eventual transition to service-provider/employee occurs. Standards require applicant/service-users with lived experience to *communicate* or *practice* lived experience in specialized fields of service, ensuring they can work with active service-user/residents in a meaningful way. The applicant/service-user must work *within* a specific service organization based on mandate and location. Work must align with their lived experience and residence. Fields of service may include youth development, gang prevention, health promotion and anti-sexual exploitation work.

Nevertheless, service organizations can purchase skilled labour from applicant/service-users with lived experience only once they move out of the *actual* pathological/criminal condition that *is* lived experience, such as actively using drugs or involved in gang-related activities. Why? Because standards for lived experience undergo disruption. Here *legalities* disrupt standards defining lived experience, thus alter assessment. Legalities re-create lived experience not only as text and talk, but *liability* and *risk*. They define lived experience as a liability to the service organization or a risk to service-user/residents if an applicant/service-user is assessed as healing/not healed or rehabilitating/not rehabilitated from the pathological/criminal condition. Prior to employment the standard does not only take into consideration the résumé or gossip. Standards may now

assess risk and liability in the form of criminal records, admittance to counselling services, or underlying causes of the pathology/criminality.³³ If risk and liability are high the applicant/service-user becomes unemployable. Still, they can undertake training to ensure liability and risk are managed.³⁴ Only then is the applicant/service-user deemed employable. While legalities also disrupt the standard for technical experience, applicants with *only* technical experience, assessed as high liability or risk, yet are not service-user/residents but a resident of a different kind may not be offered training. Thus employability following the job interview becomes unlikely. In addition, training does not simply manage risk but offers skills and competencies to re-create and enhance the applicant/service-user's expertise. But training does not exceed or match training for technical experience. Therefore purchasing labour among economic actors with lived experience is cheaper (i.e. part-time employment or lower purchasing rates). Personal income becomes less.

I meet an employee of an indigenous-led service organization for coffee, Linda. I met her when I attended a non-ARROWS workshop with an AYO she asked to help co-facilitate. She tells me about the employment practices of service organizations in the Village. She explains that service organizations, often non-indigenous ones, use a rule-based approach. They do not value young people with lived experience and when they do individuals must no longer be "still in the issue, so to speak." If they are dealing with ongoing challenges they are reprimanded. She contrasts a rule-based approach with a value-based approach she finds within indigenous teachings applied to service organizations. "It meets people where they are at" she tells me. In that moment the approach reminds me of an idea AYO's often reference: 'unconditional positive regard.' You treat those needing help, even if they are unwilling to receive it for whatever reason, as if they are a family member. You support them unconditionally. Linda explains that in her 50s she is still healing from the intergenerational trauma experienced by many indigenous people. Healing happens over a lifetime.

Once employed, job interview completed, and transition from applicant/service-user to service-provider/employee having occurred, lived experience becomes *talk* and *practice* in the form of *dialogue* and *engagement*. They are re-created through bodies during *service delivery*. How must lived experience be assessed now as a re-creation of bodily talk and practice? As Linda describes differences between value-based and rule-based approaches to service delivery, economic actors can never simultaneously act as *both* a service-user/resident *and* service-provider/employee within or across organizations. Even though actors occupying multiple positions happens more often than not, such as active involvement in sex trade work and delivering programs to sexually exploited service-user/residents. The standard for lived experience is disrupted by legalities to treat the economic actor with lived experience as an *either/or* instead of a *both/and*. The actor must make a *successful* transition from service-user/resident actively experiencing lived experience to service-provider/employee that has healed the pathology or rehabilitated the criminality that *is* lived experience. Standards treat lived experience as an *unstable* but still *linear process* with an *end point*. When economic actors occupy two positions simultaneously they are required to rectify being *both/and* to become *either/or*. Service organizations attempt to provide *stability* by offering supports. Supports may entail addiction counselling, exiting sex trade work, and withdrawing from gang involvement. But if the economic actor refuses to or cannot undergo rectification to reach that *endpoint*, their skilled labour can no longer be purchased by the organization. They become unemployed.

Alternatively the standard for lived experience is not isolated to the service organization (i.e. job interview/service delivery). Then where else does the standard for lived experience act and does it act the same? Another space is a different kind of interview, the *research interview*. Here the activity of *interviewing* creates a different relationship between economic actors. The researcher and participant. The interview is conducted by an academic,

organizational or policy researcher/employee who must purchase not only participatory labour but a commodity. The participant/resident is compensated with a monetary honourarium or non-monetary gift. Influence moves to the research audience, the influence-user, but not directly. During the research interview the standard preserves similar pathological/criminal parameters as the service organization. It also discriminates whose participatory labour can be purchased based on the participant/resident's ability and willingness to *communicate* lived experience as *talk* in the form of *voice*, the commodity. Not so much to directly communicate voice to the audience consuming the research, but the researcher/employee that must make sense of voice when it becomes textual data.

Here assessment is based on *recruitment criteria*, *liability* and *risk*, possibly *talk* (gossip), but not *text* (résumé). But disruption of legalities act in a slightly different way, for research ethics must also disrupt the standard.³⁵ For example, consent forms enrolled for my disruptions into movement complexity presumably protect the participant/resident by re-creating rights when purchasing voice, such as confidentiality and anonymity. But the forms also state: “*Your personal information may be disclosed if required by law.*” An instance would be the admission of an undisclosed criminal offence or intention to commit a crime. Lived experience is defined as a *liability* to the research institution, such as a university employing the researcher/employee. And the participant/resident poses a potential *risk* not to an *actual* actor during the interview but a *disclosed* actor – partner, family member, friend or stranger – somewhere else. While legalities also disrupt the standard for lived experience, they are less disruptive when lived experience is communicated. Thus purchasing labour during the research interview becomes easier than within a service organization.

Although similarities exist compared to service organizations, the standard and assessment of lived experience becomes entirely different during the research interview. Standards emphasize the *quantity* of lived experience, and not merely the *quality*.

Participant/residents with *more* lived experience are highly sought after to work in a research interview. They tell rich stories that provide lots of voice, hence more textual data. Due to disruptions by recruitment criteria lived experience must align with a specific research topic of interest and not an organizational field of service. Also the standard for technical experience becomes futile, having no purpose to act. But here no longer must lived experience be treated as a pathological/criminal *process* to be overcome, with an *end point*. It is treated as a pathological/criminal *event* which is either *present* or *absent*, containing either *more* or *less* lived experience, in a specific moment in time. That is, the one-time research interview and not ongoing employment. When lived experience is treated as an *event*, an end point becomes unnecessary for the standard to permit the purchase of participatory labour. Purchasing happens anytime, never terminated. And even if the participant/resident must withdraw voice from the research study based on disruptions by legalities, an honourarium is not returned to the researcher/employee.

Furthermore the economic actor can never simultaneously be *both* the participant/resident *and* researcher/employee in the research interview. But here the reasoning is different than the service-user/resident that is unable to become a service-provider/employee in an organization. By treating lived experience as an *event* where time is of no importance, no temporal *process* is re-created by the standard to allow for shifting positions (i.e. transition from participant/resident to researcher/employee). The *division of labour* may indeed blur in the one-time research interview, such that the participant/resident decides to ask questions instead of answer them. Still, asking questions by the participant/resident would not be for the purposes of research knowledge re-creation, but perhaps curiosity or noncompliance. With that information the participant/resident does not analyze the researcher/employee's response and publish it in research journals, like I might.

Thus the participant/resident would not necessarily become a researcher, but an interviewer or actor of another sort. Not of research.

Regarding standards to regulate purchasing, how is the AYO/movement-entrepreneur that produces movement-as-voice *with/in* different economies assessed? For the AYO/movement-entrepreneur selling the commodity movement-as-voice, spaces may include the one-time non-ARROWS workshop, consultation and research interview, or ongoing employment in a service organization during service delivery. As described above, the AYO/movement-entrepreneur can work *within* a service organization. But inhabiting the position as *both* AYO/movement-entrepreneur *and* service-provider/employee must remain distributed. Never overlapping to become a *both/and*. If distribution of these re-creations occurs across different spaces, either skilled labour is purchased *within* organizations from the service-provider/employee or movement-as-voice is purchased *with/in* the non-profit economy from various economic actors. However, during the job interview where lived experience is assessed as text, talk, risk and liability, the economic actor as *both* an AYO/movement-entrepreneur *and* previous or current service-provider/employee may occupy the same space. A *both/and* is in fact assessed more highly than an *either/or*. It enhances potential employability. Only once lived experience is re-created by the body during service delivery does a *both/and* become an impossibility and distribution a necessity.

In contrast, standards for lived experience re-created during the non-ARROWS workshop or consultation act similarly to the research interview. Lived experience is treated as an event, but legalities or research ethics do not disrupt standards during consulting or facilitating. The AYO/resident can become *both* a movement-entrepreneur *and* facilitator, consultant or participant in the same space. It is made possible as these different economic actors are similar to the movement-entrepreneur in that they control the means of economic production. The commodity voice is purchased even if it is of a different kind. But for the

AYO/movement-entrepreneur they can act in ways other economic actors cannot achieve or may find difficult. That is, disrupt the parameters that define the standard for lived experience. To show how standards are re-created, not left untouched, another parameter is one that is paternalistic and not pathological or criminal.

Bonnie, myself and her friend, Stacey, randomly meet Aaron at a neighbourhood block party hosted by the service organization, Ka Ni Kanichihk. We come to see an Anishinaabe DJ perform, Boogey the Beat. Aaron is employed as a researcher by the local chapter of the Canadian Centre for Policy Alternatives to conduct a study. He is recruiting Neechi grassroots collectives for an annual report detailing inner city policy-relevant initiatives and events. The theme is 'Truth and Reconciliation,' which is a national effort to reconcile the unjust relationship between indigenous people and Canadians. Aaron approached AYOs weeks prior to gauge interest and participation. AYOs expressed dissatisfaction with the report's premise upon reviewing the interview guide and hearing comments by Aaron. They appeared to act as a means to leverage funding from governments. However, AYO does not prioritize funding. Likewise, the report is framed to suggest collectives have not been engaging in reconciliatory efforts prior to Truth and Reconciliation informed initiatives. So Aaron made revisions to the study. Bonnie tells him she can do the interview immediately but needs to eat. We walk to the Good Will social club. She makes sure he buys us all pizza and beers. Up to this point she has had little input into the revisions, leaving it up to other AYOs. For over an hour Bonnie again questions Aaron. His biography, the research questions, interview guide, use of findings, representation of voices, data management and storage, and whether he intends to sustain a relationship after the study. She evaluates his responses with my consultation. She is satisfied. Stacey is also involved in these discussions and becomes an AYO for that moment. We all participate in the interview. It lasts approximately 30 minutes.

AYO/ movement-entrepreneurs (along with other movement-entrepreneurs in the Village that participated in Aaron's research interview and sell different kinds of movement-as-voice) are able to disrupt and re-create the paternalistic parameters of the standard for lived experience. Re-creation requires the modification of objects and actors that enact the standard for lived experience: research teams, research questions, interview guides, analytical approaches, publications. But not only does the standard to purchase movement-as-voice change, but by extension the type of influence re-created through voice. Moreover, the set of relations through which voice moves to influence-user is not left untouched either. The movement-entrepreneur can disrupt that, too.

I arrive at the launch of the "State of the Inner City Report 2016" titled "Reconciliation Lives Here." Village residents, organizers, helpers and representatives from organizations, government and universities are in attendance. I notice Village organizers sitting together in a corner and join them, including four AYO's. The launch starts. Introductions are made. And two researchers are about to share their findings, including Aaron. Aethal who is sitting with us unexpectedly approaches the podium. She is founder and organizer for Got Bannock, a grassroots collective that helps feed the homeless. She participated in an interview with Aaron. She begins to voice her dissatisfaction about the way Got Bannock is represented in the report, which she read moments ago upon receiving it. She does not directly criticize Aaron. She tells the audience: "Got Bannock is not a kitchen. It is more than that." She passionately describes the leadership role of women in the Village, and Got Bannock as a helper. Among many things Got Bannock supports and advocates for people dealing with homelessness, poverty and housing in various ways. A few days prior to the launch a homeless woman died on the street from hypothermia, which we discussed moments ago in our corner. Aethal ends: "You tell the woman that froze to death that Reconciliation lives here!" Quoting Aethal, Jones, an AYO, immediately tweets her statement adding "#preach."

Here Aethal does not rely on the researcher/employee for influence to move to the research audience, the influence-user. The Bannock Lady/movement-entrepreneur is able to disrupt the circulation of influence so it directly moves to the audience. Moreover, by enrolling Twitter the audience is no longer a fixed number of bodies attending the launch. The audience is re-created. It is enlarged across different spaces and non-spaces. Then again, could Aaron have avoided the controversy of representation his research activities generated by simply refusing to interview certain movement-entrepreneurs? He could have. But another set of relations disrupt the commodification of movement-as-voice and compel Aaron to include AYO/movement-entrepreneurs as well as movement-entrepreneurs of other kinds: *market forces*. Movement-as-voice is not any kind of voice. It is a commodity in demand.

The politics-of-reconciliation

Does the non-profit economy have market forces that determine the supply and demand of economic activity? If so, what are these forces and how do they act? In other words how do market forces enable and constrain the work of economic actors? Many forces re-create the supply and demand of economic activities within a non-profit economy. These may be a response to (re)developing a new or existing program or service, the redistribution of funding, a change in policy at the scale of an organization to that of the country, and a crisis such as increased rates of violence. During my disruptions into movement complexity, a market force significantly affecting the non-profit economy is the *politics-of-reconciliation*.

Officially initiated in 2008 and completed in 2015, the *Truth and Reconciliation Commission* (TRC) of Canada is a national effort prompted by various parties of the *Indian Residential Schools Settlement Agreement* (IRSSA) to redefine the relationship between indigenous nations and Canada. The IRSSA is a class-action lawsuit initiated over a decade before TRC. It is an outcome of a national inquiry titled the *Royal Commission on Aboriginal*

Peoples (1991-96) commissioned to understand the fraught relationship between indigenous nations and Canada. The IRSSA seeks to acknowledge and compensate survivors of Indian Residential Schools for the physical, emotional and sexual abuse generations of indigenous children faced. A description of events from the TRC reads (2015, p. v):

“[...] residential schools were created for the purpose of separating Aboriginal children from their families, in order to minimize and weaken family ties and cultural linkages, and to indoctrinate children into a new culture—the culture of the legally dominant Euro-Christian Canadian society [...] The schools were in existence for well over 100 years, and many successive generations of children from the same communities and families endured the experience of them. That experience was hidden for most of Canada’s history, until Survivors of the system were finally able to find the strength, courage, and support to bring their experiences to light in several thousand court cases that ultimately led to the largest class-action lawsuit in Canada’s history.”

But the TRC is not an event that occurred. The event is made stable over time, moving in the form of two primary *documents* re-created as *text*, not the *practice* of a nationwide inquiry: *Honouring the Truth, Reconciling for the Future* and *Truth and Reconciliation Commission of Canada: Calls to Action*.³⁶ The former summarizes the findings of the nationwide inquiry detailing the *Truth* and the latter details a course for *Reconciliation* by listing 94 recommendations or calls to action. The recommendations call upon the Federal government of Canada to take action against structural disadvantages facing indigenous people. But to explore the politics-of-reconciliation, which refers to practices surrounding the *Reconciliation* document and not the content of reconciliation politics, is not to ask what reconciliation *is*. Rather, how is reconciliation *done* in the non-profit economy and how does it *act upon* economic actors? Below we see how Bonnie does not define

reconciliation as a concept to explain economic relations, and in her case, economic relations in the field of business. Rather, reconciliation is *done* as economic relations.

Bonnie, Clyde, Jones and I sit in the CKUW studio at the University of Winnipeg to host the weekly radio show Inner City Voices. We discuss different events that occurred in the Village. Bonnie and Clyde share their thoughts on attending a luncheon with the Winnipeg Chamber of Commerce at the Canadian Museum of Human Rights earlier that day to discuss business and reconciliation. Clyde was the moderator and Bonnie sat on the panel. Clyde asks Bonnie if she can share with listeners her thoughts on the event after acknowledging how well she was able to unpack the meaning of reconciliation for the audience. After letting listeners know her intentions during the panel, she says: “even though you named the event ‘Business and Reconciliation,’ it’s not reconciliation until you do the action items, until you do what you say you going to do. Other than that it’s just a word. And if you think about the word ‘reconciliation,’ you can’t reconcile something you haven’t even conciled yet. Like that word all together is just a buzz word. Reconciliation has become a business. You shouldn’t be using [that word] so you can make some money off it.” With increasing severity in her voice, she exclaims, “No! Excuse me. You’ve been making money off our pain for 500 years now. Now it’s time for action. You cannot do this anymore!” Immediately after sharing her thoughts, together Clyde and I holler into our microphones: “BAM!”

How then do market forces that increase the demand for participatory labour and voice act on the AYO/movement-entrepreneur selling movement-as-voice? I will show how this transpires in a different space the movement-entrepreneur can work, the *advisory board*.³⁷ But first I must describe the economic activity that takes place in the *advisory board*. The relationship of economic actors in the advisory board is between board-member and senior-manager. And the economic activity is *policy-making*. But the AYO/resident

becoming the board-member/movement-entrepreneur cannot act alone for this activity to occur. They must *always* work with other bodies also *doing* voice unlike the consultation, workshop and research interview where others are not *always* necessary. Other bodies are board-member /volunteers.

However, are market-oriented objectives met in this space? Yes and no. Here the board-member/movement-entrepreneur may enact movement-as-voice to re-create influence. But unlike other spaces, influence does not only move directly to the influence-user, senior-manager/employee, but the board-member/movement-entrepreneur can become the influence-user to shape an organizational policy, for instance. But how or whether influence is used to re-create a policy is a matter of complexity I do not disrupt. Whereas the market-oriented objective to break stereotypes is met, creating opportunities is not. Economic activity is re(created) as ongoing board meetings unlike other spaces where movement-as-voice is a one-time purchase. Yet standards do not treat ongoing activity as a process that can be terminated, but as it would an event. Why? Because in the advisory board labour is free. There is no ongoing purchase of skilled or participatory labour to regulate. No monetary honourarium, fee or stipend is offered to purchase participatory labour.³⁸ Other than maybe a non-monetary gift, personal income cannot be re-created by the board-member/movement-entrepreneur. The movement-as-voice, containing information, analyses and perspectives, cannot be commodified in this space unlike others where commodification is but one option.

We attend a meeting at End Homelessness Winnipeg, an advocacy organization. The meeting is intended to introduce the activities of the organization. The meeting initially included one AYO and a staff member. But the senior manager and another staff member joined. So Clyde text messaged a group of us during the meeting. He asked if we could join. Some of us could. Seven of us sit around the table. The senior manager dominates the discussion. He explains the details of the organization and their strategy. There are four streams: prevention, housing

supply, housing with support, and measurement. They also want to include advisory boards to oversee the streams. One board is the 'community advisory board,' for which the manager probes our interest. Clyde asks if the members receive compensation. The manager says they do not. None of the other boards receive compensation either. Clyde further questions him about the acquisition of members. He says they will be acquired from different organizations and businesses. Clyde responds on why these practices to acquire employees may be unfair and why he would not be able to help.

So in the advisory board could free labour become *exploited labour*? That is, labour unequally purchased from some actors and not others doing the same economic activity. Not necessarily. The labour of other board-member /volunteers is not purchased either. All economic actors willingly and equally volunteer their participatory labour. But from the configuration of advisory boards described above free labour could become exploited labour, especially in the *community* advisory board enrolling economic actors as residents and not paid employees. Unlike the AYO/resident, the board-member/volunteer works *within* a service organization (or business) where skilled labour is purchased. For them volunteering is usually part of an expectation to partake in community service, which partially contributes to securing employment. Free labour becomes part of their skilled labour. Thus for an AYO/resident acting as board-member/movement-entrepreneur, working *with/in* and not *within*, free labour becomes exploited labour. No personal income is earned unlike others.

Now returning to market forces, the *Reconciliation* document, in the form of *calls to action*, becomes a market force driving the demand for voice. Voice becomes vital for calls to action to become actual actions. Here, the *Truth* document does not act. And if it acts it must do so in concert with the *Reconciliation* document. The politic-of-reconciliation functions to stimulate the practice of *inclusion* of AYO/movement-entrepreneurs during the non-ARROWS workshop, consultation, research interview and advisory board. Inclusion

necessitates more movement-as-voice is *done* by the AYO/movement-entrepreneur. *Resource availability* must thus increase. Despite movement-as-voice not in short supply, as economic actors can continuously talk with ease, it is a limited commodity. Re-creating movement-as-voice requires the body *doing* voice to be available. Bodies become responsible to meet demands re-created by the *Reconciliation* document in many spaces. They take on the burdensome economic activity of *doing* voice which may lead to fatigue or stress, for which self-care may be necessary. Self-care acts to constrain the AYO/resident from participating in economic activity, moving them to spaces against/elsewhere from the non-profit economy.³⁹ When working *with/in* a space such as the advisory board where free labour may become exploited labour, the politics-of-reconciliation further exacerbates the selling of exploited labour, thus expropriating movement-as-voice from the AYO/movement-entrepreneur.

With an increased demand to include voice does the *price* of labour and commodities increase? One would expect an increase as *value* typically increases with demand. But it does not. The price of economic activity continues to be negotiated in different spaces at a reasonably low rate, based on *historical costs* – what has always been done. However, during the research interview lower rates are maintained due to disruptions by research ethics. They ensure higher rates do not lead to the coercion of participant/residents to supply voice that becomes data for the researcher/employee.

But why does the politics-of-reconciliation stimulate the inclusion of the AYO/resident to a greater degree than any other types of economic actors. Here *ethnic differences* disrupt market forces to re-create inclusion of the AYO/movement-entrepreneur during economic activity.

Bonnie, Jerry and I meet Stella at a restaurant. Stella works at Marymound, a church run service organization supporting families living with considerable disadvantage. They focus on child welfare, and offer education, therapeutic and foster care services. Marymound has a

contentious history related to church involvement and the deaths and neglect of indigenous young people in its care. Reconciliatory efforts have moved the organization to make policy changes. Jerry recommends Bonnie as an ideal candidate for a community advisory board to oversee these changes. Bonnie approves. She is an indigenous young person from the Village. As a child she was placed in a group home run by the organization and recognizes that changes are vital. After much discussion Jerry explains that Bonnie must be compensated for her participation. She is unemployed unlike others participating in different volunteer advisory boards. Stella agrees. She tells us the board of directors might push back to which Jerry replies: "In the spirit of reconciliation, we'll tell them this is not reconciliation. She is an unemployed indigenous youth and must be compensated for her time." We laugh.

The *Reconciliation* document defines actors in terms of ethnic difference that is based on aboriginality, or the language I choose to describe my disruptions into movement complexity, indigeneity. Actors are defined as aboriginal and non-aboriginal. For the AYO/resident such as Bonnie who self-identifies as aboriginal/indigenous, or as a specific ethnic group enrolled in the definition of aboriginal/indigenous, such as Anishinaabe, her inclusion becomes possible. But ethnic differences do not act alone. Not any aboriginal/indigenous actor could simply be included in the advisory board, say from another province or even a reservation in northern Manitoba. Another set of differences disrupt market forces. *Territorial differences*. The aboriginal/indigenous actor must also self-identify as a resident of the Village as the board is not topic-related but place-related. It is a *community* advisory board related to the Village.

But like standards, market forces are not left untouched. The AYO/movement-entrepreneur can disrupt them to meet market-oriented objectives, such as creating opportunities for employment. As Jerry shows in the scene above, she uses the *Reconciliation* document to ensure that *inclusion* is re-defined as an *action* to make the *practice* of

compensation possible for participating in the community advisory board. This re-creation of market forces disrupts the *practice* of inclusion so that now the AYO/movement-entrepreneur's participatory labour does not become exploited labour. Yet supposing price value does not necessarily increase based on disruptions by market forces, something else may happen not to increase value but re-distribute the division of labour, thus compensation.

United Way is a fundraising organization supporting a network of service organizations in Winnipeg. Since the release of the TRC report all activities within the organization are intended to work in the spirit and intent of reconciliation. During its annual Youth Day of Caring, they ask Tom if AYO! can take a group of over 100 high school students on a guided walking tour through the Village. Students from different schools across the city visit neighbourhood organizations to participate in activities such as restoring gardens, collecting trash and painting older buildings. Tom agrees but on the condition that other AYO's join him and are compensated. United Way accepts. Bonnie, Star, Zech and Mondie join Tom.

Economic activity during the walking tour shows that while price value may not increase, it can be attached and re-distributed to *more* AYO/residents in the Village. They can work in the non-profit economy and sell movement-as-voice. The availability of voice can also be re-distributed across many bodies so as not to burden an individual economic actor. Accordingly, the politics-of-reconciliation is not something that *is*, a pre-given and natural condition, like the actors, objects, activities, labour, commodities, standards and many different things that re-create the non-profit economies in the Village. The national effort is not contained in a document for which AYO/movement-entrepreneurs must unwillingly accept. Rather market forces can be re-created to disrupt economic activity in different ways that meet market-oriented objectives. Where possible they can be re-created in practice like everything else.

[I now turn to a different set of questions in the next section to position my role *with/in* AYO! as a *researcher/circumstantial-helper*.⁴⁰ I could easily continue to *undo* and *redo* the analysis of economies and economic actors due to the size of my dataset and continued disruptions into movement complexity as I write. But the practicalities of space to enrol words into the text as well as retain your attention may not permit me to do so. Moreover I do not conclude by *telling* you how my disruptions into movement complexity must be contextualized within and interpreted alongside literatures on self-determination, economic development and community wellness among indigenous nations in Canada. Which narrative is more or less right or wrong. More or less good or bad. Which narrative must do the explaining or which narrative must be explained. I do not seek to tell in a conclusion how the *evidence* I re-create aligns or deviates from what is *really* going on, for conclusions may be falsely read as a claim to truth and the completion of movement re-creation. However I seek to *show* a third space, a space of ambivalence, from which alternative questions for movement inquiry may emerge such as those I ask here. Yet more importantly how third spaces can act to shift ways of thinking and doing, for better or worse.]

Movement-relevance: Is a “decolonial” research agenda the answer?

What does scholarship/research offer movements and how must the scholar/researcher re-create movement knowledge? To probe such questions here I will relate to the literature and shift my analysis from movement-as-(dis)organization to *movement-as-inquiry* at the intersection of civil society, non-profit economies and industries of science.⁴¹ Movements are frequently cast as knowledge producers by the scholar/researcher insofar they become sites of knowledge extraction, but never sites of knowledge theorization and mobilization imagined outside the limits of the academy, for these activities re-created *against/elsewhere* from the academy are *too* different and irreconcilable (Chesters, 2012). Movement knowledge must be

re-created with the familiar analytical repertoire of sociologisms (e.g. agency/structure, domination/subjugation, macro/micro, etc.) and methods (e.g. participant-observation, interviewing, documentary analysis) moving *within* the academy a scholar/researcher occupies and not created on its own terms. Thus if incommensurability exists between the knowledge production activities of scholar/researchers and movement/participants, can scholar/researchers meaningfully *do* movement knowledge re-creation in ethical and practical ways? Can activity re-create relevant knowledge despite differences of ontological, epistemological and political positioning?

Italian scholar Alberto Melucci (1996) proposes a course of action for social movement scholarship alongside a critique of classical Marxism and structural-functionalism. He advises the error of these approaches is the ontological treatment of social/collective action as a singular, stable and coherent datum point to describe movements.⁴² Instead movements are conceived as emergent sets of heterogeneous relations re-created as planetary systems of disorder, complexity and force (p. 154). Social/collective action is the analytical tool through which reality is read and enacted. It is not a reality *in/of* itself. Even for scholar/researchers of *new social movement theory* whose activities can be traced to Melucci, he argues the newness of movements is not defined by reifying a *thing* as a “*monolithic unity of a subject*” (Melucci, 1995, p. 50)⁴³ Rather the *new* thing is re-created in multiple and fluid ways. This is all to say, the *what* must be investigated before the *who*, *how* and *why*.

Bonnie and I present at a student conference, but leave early to attend to the production of videos we are creating for the research. Upon looking at the conference guide with Clyde, to our surprise, we read an abstract from a Native Studies PhD student, Richard Stecenko, that seeks to criticize AYO! strategy. The abstract is titled “AYO!: Love is Never Enough.” He begins by enrolling a well-known Michi Saagiig Nishnaabeg scholar, Leanne Simpson, to introduce his critique by referring to a teaching of resistance. The abstract continues to read:

“The people at [AYO!] have determined that the problem is violence in their neighbourhood and, because the problem is in the street, they look to the street for a solution. Their strategy is to rely on volunteers from the neighbourhood with an interest in a topic to use their skills to define the issue, formulate a solution, and take action. Perfectly good strategy; brilliant in fact. However, they are determined to eschew government funding. And I argue that is not such a good strategy, because it unnecessarily reduces resources, closes off allies, and eliminates an opportunity for their neighbours to play a greater role.” After much discussion between us the final conclusion is Richard Stecenko has not engaged with AYO!, thus misrepresented reality. He cannot even begin to critique that reality. Rephrasing an infamous meme on Facebook, Bonnie exclaims: “When I see him I’ll tell him, cash me ousside, on streets, how bow dah!” Laughter erupts in the restaurant.

Melucci (1996) argues for a complex ontology and situational epistemology requiring a malleable set of reflexive guidelines. For scholar/researchers to engage movement, he states (p. 395): *“Acknowledging both in ourselves as scientists and in the collective actors the limited rationality which characterizes social action, researchers can no longer apply the criteria of truth or morality defended a priori, outside of the relationship. Researchers must also participate in the uncertainty, testing the limits of their instruments and of their ethical values.”* However, the distance between scholar/researcher and movement/participant is subject to debate. Some argue for a radical intimacy (e.g. Cox & Fominaya, 2009) while others for marginal engagement (e.g. Hammersley & Atkinson, 1995). Taking the latter as a positivist tendency disguised as objectivity, Melucci (1996) clarifies that dissolving boundaries between the scholar/researcher (as citizen, friend, activist and so on) and movement/participant is encouraged. But he also emphasizes the scholar-movement relationship as contractual. The scholar/researcher is neither specialist nor saviour. Their intellectual role is situated *within* academic institutions to act as holders of “*ethical and*

political responsibility for the production and destination of cognitive resources; they do not have the privilege of being able to guide the destiny of a society as advisers of rulers or ideologues of protest.” (p. 391). Here we are asked as scholar/researchers to work not *with* or *within* movements, but *with/in*.

It is my birthday. I wake up noticing a light flashing on my phone. Bonnie has tagged me in a Facebook post. It reads: “Today is my good friend darriens bday!!! I just wanted to make note of our friendship together this past year!!! It’s been a slice!!! You have helped our AYO team so much now I find you are becoming the team. You are not what I expected. This guy has become like my little big brother and I love him to bits ♥ here’s to another year of research and friendship ♥ #fuckethics....jk ☺....Let’s show him the love ♥”

To locate Mellucian thinking during movement knowledge re-creation practices, I turn to Euro-American scholars Douglas Bevington and Chris Dixon (2005).⁴⁴ They advance a movement-relevant approach by critiquing a dominant strand of social movement scholarship, *political process theory* (PPT).⁴⁵ Given shifting configurations of movements in this historical moment as deterritorialized transnational capitalist neoliberalism is established, movement practices defy the conceptual logics of what they refer to as PPT’s *overextension* of popular scholarly concepts (e.g. social movement organization, activist, or political opportunity structure). Concepts become tautological and irrelevant to movements (p. 187). When asked why movements are not engaging with dominant strands of social movement scholarship, two main explanations are proposed.⁴⁶ First, movement actors are described as unappreciative anti-intellectualists or unequipped to utilize these sophisticated analytical tools. Second, a more generous explanation proposes movement actors are unable to access these intellectual resources in media forms or literary tones that resonate with and are practical for them. Both explanations shift the onus on movement actors as central to the

problem of utility and access. Yet movement actors have a desire for social movement scholarship and often find access to hard-to-reach texts (p. 193).⁴⁷

Star is attending a youth-elder gathering in Ottawa hosted by the Canadian Institutes for Health Research, a national health funding agency. I proposed the opportunity months earlier. I helped draft her application as she did not feel confident to write it on her own. She sends me a message but could not find the words to communicate how she is feeling so paraphrases a quote from online: "Teaching for you today my boy. The thinkers have stopped talking to the people. The thinkers in society are the scientist and academic. They tend to talk only to themselves, and have even created complex language that only they understand. The jargon created by each separate field of study has become so extreme that even a scientist or academic from a related field often cannot understand what is said. Never forget share your academic knowledge and language with the rest of us."

Relating their experiences in the field with other scholars (e.g. Flacks, 2004), Bevington and Dixon (2005) imagine the problem of disjuncture between social movement scholarship and *actual* movements as a matter of relevance. It is not merely anti-intellectualism or inaccessibility. These criticisms, equally extended to the activist/expert, signal a moment in social movement scholarship when any one actor does not hold a monopoly over terms, definitions, concepts and theories. A variety of conceptual tools and resources may be put into practice and struggled over. Nevertheless, movement-relevance should not dismiss forgotten about concepts from dominant social movement scholarship over a movement's lifecourse. Instead present movement knowledge re-creation practices should engage concepts through a process of *rediscovery* and *recovery* (p. 201). Moreover, the authors caution not to conflate movement-relevant scholarship with what they refer to as *movement histories* (e.g. Green, 2000).⁴⁸ Movement histories are created *against/elsewhere*

from the academy. Never *within* or *with/in*. Not subject to the same challenges of relevance described here. Thus for the scholar/researcher whose access to time and financial or intellectual resources is more ample, they must work *with/in*. They must negotiate their intellectual role of scholar/researcher becoming *researcher/circumstantial-activist*.

[However, my position during movement knowledge production as *student/researcher* is intellectual. But my positioning is also that of *researcher/circumstantial-helper* in addition to *settler/visitor*. The expectation often assumed when working with indigenous actors as the intellectual actor, regardless of social location, is to mobilize an emancipatory research agenda due to the ongoing re-creation of domination characterizing the imaginary that *is* the nation-state and academic institution. Places that afford me certain rewards at the expense of penalizing indigenous actors. For instance, my ability to settle in Canada as an international student with a relative degree of comfort and safety. Where support flows through professors as well as monetary scholarships largely predicated on my intellectual activities with indigenous actors. Yet I occupy the role as intellectual actor for which an indigenous actor could just as well be *doing*, especially at a time when a politics-of-reconciliation creates demand for such intellectual labour. It may be imperative I engage with concepts moving in critical theories such as *settler-colonialism*, *capitalism*, *white supremacy*, *adulthood*, *heteropatriarchy* – or what a critical scholar/researcher might name *structure* – to dismantle hegemonic relations through analysis.⁴⁹ But thus far I do not. One might interrogate why I do not do these things. One might interrogate why I do not engage in a decolonial research agenda. One might interrogate why I grant AYO/residents *too* much agency. Why I represent their movements as almost effortless and always strategic, free agential cyborgs and self-referential architects of their own life-worlds. Not threatened and encroached upon by state violence for which I recognize when I listen to their testimonies about and witness their engagements with that life-world,⁵⁰ at times even forced to intervene or unwilling to stand

back. To probe these possible interrogations here I turn to a group of scholar/researchers not *doing* social movement scholarship but critical indigenous scholarship.^{51]}

Enrolling settler-colonial theory to frame solidarity work within a triad of settler-native-slave, Unangax scholar Eve Tuck and Asian-American scholar K. Wayne Yang (2012) argue that even knowledge re-created from the periphery may be implicated in the *resettlement* and *reoccupation* of indigenous lands.⁵² How we name our theories, methods and practices as *decolonizing*, *decolonial* and *indigenous* may not in fact bring about decolonization. Here decolonization is defined as the repatriation of indigenous life and land. Rather naming may only serve the settler by making possible a set of evasions, or *settler moves to innocence*, whereby settler guilt and complicity are reconciled, and settler futurity is secured (pp. 2-3). Outlining six different moves to innocence, the authors mobilize an *ethic of incommensurability* to illustrate the distinctiveness of content between decolonization and civil/human rights justice work.⁵³ Here an ethic does not entirely bracket the *settler* or *slave* from decolonization efforts, however those may be re-created. But it seeks to claim that “[d]ecolonization is not an ‘and.’ It is an ‘elsewhere’” (p. 36). Advancing the triad offered by settler-colonial theory in this disruptive way, however, moves Snelgrove and colleagues (2014) to suggest settler-colonial theory must attend to the hermeneutic situatedness of the analytic category *settler*. *Settler* is not an identity. It is to locate the concept within local communities and languages for the word may not only become performative and empty, but place-based meanings attached to it conceal situated relations between settler-slave-native than can meaningfully inform the intervention of hegemonic relations. Such critique similarly puts into question the language of *decolonization*, an English word often re-created as a universal conceptual imperative.

Bonnie, Tom and Jones are conducting a number of sessions at a national youth conference hosted in the Village. During their free time we attend a session hosted by a grassroots Village collective they were initially involved in organizing to become one's own media, Red Rising Magazine. Actors from Red Rising Magazine engage the young people sitting in a circle. They discuss topics related to indigenous story-telling, creative writing and art, and publishing. Throughout the discussion the word 'decolonization' is often used. Noticing its insistent use Tom interrupts and shares his criticism with the word. He explains how it is used to describe the negative conception of colonization, that which is not colonial. Thus 'colonization' becomes the only conceptual boundaries within which we can act. He asks: "Can you use a word that doesn't have 'colonization' in it? Like what is the opposite of colonization?" For a moment there appears to be confusion about the question posed. Thinking 'decolonization' simply needs to be clarified Nikki and Jay offer many explanations to describe it as a process of dismantling colonization. Tom further tries to clarify his question until Vin says, "I think of 'love.' Zaagi`idiwin" [Ojibwe]. Tom looks satisfied and encourages them to use that word.

Now where might this "elsewhere" be located that Tuck and Yang (2012) refer to? Discussing the academy's engagement with indigenous ontologies, or what she understands to be stories, Kwakwaka'wakw scholar Sarah Hunt (2014) juxtaposes two biographical accounts illustrating how ontologies are *done* differently in an academic conference presentation and a potlatch in a bighouse. She suggests the presentation is disciplinary and guided by prescriptive rules, yet the potlatch is lived, practiced and relational. It leads her to ask (p. 29): "[H]ow do we reconcile the inclusion of Indigenous knowledge, and ourselves as Indigenous people, in these dominant institutions? [...] Indigenous knowledge is rarely seen as legitimate on its own terms, but must be negotiated in relation to pre-established modes of inquiry." Even for the *native* challenges to decolonize are apparent no matter how sincere.

They are further intensified by the hybridization of knowledges and loss of traditional languages, relegating indigenous actors to “*past-tense peoples*” (p. 30), for which any claim to legitimacy is undermined.⁵⁴

Tom, Clyde and I have lunch at a restaurant. We begin talking about decolonization. Tom refers to how the words ‘decolonial’ and ‘decolonization’ are used by indigenous scholars and activists. He especially questions how land-based education as decolonization is discussed inside university buildings, offices and classrooms. And only on occasion do these discussions and their actions take place on the land itself. Our conversation then shifts to criticisms about the word ‘resurgence.’ The AYO’s recently heard it at a conference. Indigenous scholars were in attendance and used it to reframe reconciliation. Clyde says: “Like when is it ever gonna end? If last year was the Year of Reconciliation and this year is the Year of Resurgence. What is 2018?” He thinks for a moment. “The Year of Reciprocity?” We burst into laughter. Tom goes on to tell us what is needed before any of these discussions and actions can be taken seriously is ‘healing’ for everyone, healing to take action.

Hunt (2014) agrees with Dene scholar Glen Coulthard’s (2014) rejection of the politics-of-reconciliation, re-created not as a *politics-of-resurgence* (i.e. equity/repatriation) but a *politics-of-recognition* (i.e. inclusion/assimilation). A politics assembled by the Canadian state and affirmed by many indigenous actors to mobilize aspirations for self-determination. Yet she acknowledges that an outright rejection of this reconciliatory politics may not be strategically or politically worthwhile.⁵⁵ In practice, indigenous actors may still be employed by and work within the disciplinary norms of institutions (Hunt, 2014). Thus sharing her gift of shapeshifting to become many things and move across multiple sites of knowledge re-creation, she proposes that knowledge re-creation activities must occur in a third space that is neither radical nor moderate. Liminality in these spaces offers the

scholar/researcher an opportunity to instigate the ontological shifts necessary to subvert and transform hegemonic norms. But she understands that third spaces may easily be susceptible to co-optation by the very norms it seeks to displace. Consequently the pursuit of an emancipatory research agenda re-created by any actor, indigenous or otherwise, in any way, is always subject to capture and conquest.

I attend a panel discussion. It is part of an oral histories exhibition showcasing indigenous community-based health research. It is titled “Honouring the Voices: 40 years of First Nations, Metis, Inuit and Indigenous Health Research in Manitoba.” It is the exhibition’s second launch, which involves researchers from non-health disciplines: education, law, native studies. The moderator poses a question about the challenges and barriers of doing community-based research. A Plains-Cree Métis scholar in Native Studies, Emma Larocque, raises concerns about the politics-of-community despite her admiration for community-based research. From her experience she explains how universities ethnicize the knowledge production activities of indigenous researchers. Universities associate indigenous research with community. Thus expectations are placed on indigenous researchers to return findings to and seek access from communities. She goes on to explain that when highly qualified indigenous researchers refuse to have their research ethnicized, she has witnessed them not being hired. She contrasts these hiring practices with white researchers who not only have a choice in approach, but when they engage and sustain relationships with indigenous communities may even be promoted. In some cases this may not be communities but simply knowing one or two indigenous friends. She states, “I think it is racist.”

INTERTEXT: #fuckethics: Doing Practice-focused Ethnography with/in/on an Urban Indigenous Youth Movement Collective

The following section describes the process of thesis-work by analyzing AYO! as it becomes a site of inquiry: the movement-as-inquiry. I return to a scene we journeyed through briefly at the end of Chapter 2 to show my methodology while remaining situated in controversies we have encountered and others yet to be re-created. The scene is not located at the intersection of civil society, non-profit economies or industries of science. It is a deeper and more philosophical place between postmodern hyper-reality (i.e. absence of objectivity, ideology, existence) and decolonial struggles (i.e. presence of truths, values, creation). But I continue to think through the question on working within/against, and becoming not too radical or complicit while I focus on research practice. The labour and work produced through actor-network theory and material-semiotic sensibilities have offered useful yet provocative postmodern tools for anthropology to investigate and write about ontology. However, methodological considerations on how accounts of reality are produced behind the empirical scenes and impact the production during anthropological research practice are invisible or absent. By following an indigenous youth movement located in an inner city neighbourhood in Canada, I re-enact empirical observations when working with and reflecting on ethnographic methods I re-created during research practice to demarcate a frankensteined movement-as-method that emerged through field-work. I mobilize the movement-as-method in relation to the concept of survivance gifted to us by Gerald Vizenor in creative ways to show how the movement-as-method can become a multi-method, a good method and a critical method when working with/in/on complexity at the intersection of postmodern hyper-reality and decolonial struggle. Irony, humour and trickery become the goods re-created through research and movement practice that connect the seemingly incommensurable aims of material-semiotic sensibilities doing hyper-reality and decolonial struggles doing survival.

CHAPTER 3: MOVEMENT-AS-INQUIRY

Here, I write about what interestingly happens in anthropological research practice when you say or do not say a funny thing Jerry mentioned. She wrote it on a Facebook post then months later mentioned it during a keynote presentation she was asked to do at the University of Manitoba's Health Sciences campus. I study and work there. In both instances she was describing the reason we have a strong and trusting research relationship. She said to health researchers, medical doctors, academics, students and my senior colleagues: fuck ethics! Postmodernism would be proud of her. But what if we said fuck it all in research practice? Fuck science! Fuck revolution! Fuck boundaries! And fuck life and death. Fuck. Fuck. Fuck. What if we did...But here! I refuse to end blaspheming and indifferent. I refuse our final act to be murdering the author with their scripture and the ideologue with their subjective politics. I refuse to define myself by dispassionate tragedy and death. Instead I will define myself by survival [I know readers of different kinds like survival stories, possibly get some citations, too]. I make an offering of knowledge to nourish us. To survive. I revive stories about the movement-relevant researcher and shape shifting trickster. Their adventures teach us about the analytical tools of laughter, irony and trickery to survive the intellectual labours of knowledge re-creation.

The stage: Doing practice-focused ethnography

Law (2004, p. 2): [W]hat happens when social science tries to describe things that are complex, diffuse and messy. The answer [...] is that it tends to make a mess of it. This is because simple clear descriptions don't work if what they are describing is not itself very coherent. The very attempt to be clear simply increases the mess.

The social sciences have re-created an ontological turn. The sensibilities, methods or tools to intervene and know these turns have received many popular names among a certain group of *post-* scholar/students (Latour, 2005; Law & Singleton, 2013; Mol, 2010), including actor-network theory (ANT), post-ANT (Gad & Jensen, 2010), material-semiotics (Law, 2009), good anthropology and bad philosophy (Laidlaw & Heywood, 2013). Their intellectual labour has focused on re-creating ethnographers, praxiographers, biographers, and researchers that make empirical interventions or disruptions into reality (Baiocchi, Graizbord, & Rodríguez-Muñiz, 2013). These sensibilities seek to describe ontology-in-practice, how complexity and reality are assembled and enacted. Not merely represented thus never untouched. Reality is now open to investigation and free from the sociologisms of social science (Latour, 2005). The division between *technical* and *social, nonhuman* and *human, cosmic* and *atomic*, and *domination* and *subjugation* can be de-naturalized and re-imagined in materialist ways as allegory, science-fiction and fantasy (Law, 2004). The boundary between reality and simulations of reality (e.g. fiction) is no longer discernible. Hyper-reality is the condition through which the world must now be interpreted. But sensibilities do not reject anyone from their service. They flatten the service-user because no expert can yet define the messy world out-there empirically. They welcome everyone to *do* disruptions into reality with them (Baiocchi et al., 2013). It is the only way sensibilities can act and endure. The intellectual labours of these sensibilities in anthropological practice have famously re-created diverse objects, actors and ideas that sustain our intellectual interests with this ontological turn: trains, bush pumps, liver disease, modernity, Annemarie Mol, books, scallops, gender, Latourian thought, and an animated debate of scholarly and empirical controversies.

The intellectual labours scholar/students un-master to *do* ontological turns have sought comfort from the method/ological tools of the anthropologist (Baiocchi et al., 2013). They can handle practice and complexity among many other things. Authors must

imaginatively re-create this practice-focused style of ethnography (e.g. de Laet & Mol, 2000; Latour, 1993; Mol, 2002). Method/ology is left up to the analyst as they re-create it with empirical matters translated into text and performance (Gad & Jensen, 2010). Ready to act not only *in* but *on* the world to change reality (Law & Singleton, 2013). But explicit accounts on the intellectual labours of *doing* messiness behind the empirical scenes, during the performance, and on the production are left to abstraction in the social scientific literature, far and between. These absences may be a symptom of postmodernism-in-practice [but maybe they are also illustrative of my laziness to dig deeper and search wider in the literature].

We break the *chains* of God, romanticism and modernity gripping method down!

We liberate method from the colonizer's prison!

We are the literary Samaritan liberating the oppressed from our imaginations and quotations!

We are the Postmodern Left Scott Jay (2016) charges Marxist critiques toward!

We go on to live our good life.

We have forgotten about method.

We do nothing about *cruelty* that rules method now in material ways as it did then.

Back then, seizure and capture was a means to eventual death, absence, annihilation.

Now liberation and reconciliation *are* death...(e.g. Coulthard, 2014)

...well *since everything is dead*, our conversation might not be productive if I show you my method/ology. It would just be another one you can never fully understand and replicate. I cannot convince you to use it in your practice. Our conversation becomes meaningless. My method/ology might not even exist for all I know.

So *here, I show you* its shadows to ask a different question. Not what material-semiotic sensibilities can offer us as a convincing method/ology.

I ask is it possible for material-semiotic sensibilities *doing* hyper-reality to work alongside decolonial struggles *doing* survival?

Can non-existence and life work together when doing method?

I use memories of my intellectual labours working with/in an urban indigenous youth collective, Aboriginal Youth Opportunities (AYO!) Movement.

I remember and share with you AYO! creation stories gifted to me.

I made disruptions into movement complexity three years ago as a distant relative of the movement and a stranger conducting graduate health research in the Village.

I relate to decolonial struggles as indigenous re-creation and resurgence (e.g. Simpson, 2011) and not in any meaningful way as anti-colonial struggles of anarchy and resistance (e.g. Barker & Pickerill, 2012).

I do not tell you about the partial connections between material-semiotic thought and indiginist worldviews: complexity, non-humanness, inanimacy, relationality, multiplicity, presence and absence, non-closure, continuity, space, goods, practices, story, love.

I leave that for my abilities to show you.

Here, I tell you how I mobilize this critical question on working together. The material-semiotic subject and the decolonial subject. Sensibility and struggle. Non-existence and life. As an ally might say: solidarity work (see discussions from Tuck & Yang, 2012).

But I ask this question at an especially controversial time.

Maybe to offer something meaningful to the controversy or become rich and famous by talking about it.

Then again perhaps my labours cannot be understood outside the controversy, making my writing relevant, and your reading tolerable but hopefully entertaining.

Maybe all or none of them.

The controversy out-there and in-here: Neoliberal multi(cul)(na)turalism

Out-there the controversy could read [and I will be generous with context unlike journalists, but like them I might use my observations and insights to re-imagine the facts, orchestrate narratives and start controversy]:

Media Article 1: Inclusion within

Indigenous people taking charge in an era of multiculturalism, drumming and dancing to celebrate inclusion at the University of Manitoba, Rady Faculty of Health Sciences

The Indigenous Institute of Health and Healing was launched at the University of Manitoba's medical campus located on Treaty 1 territory and homeland of the Metis Nation. The institute's development saw Indigenous health leadership propel its creation and name it: Ongomiizwin ("clearing a path for generations to come"). It is the largest indigenous health institute in Canada delivering education, service and research.

The celebrations characterizing the launch are enlivened by a long history spanning nearly half a century of working with Indigenous communities in Manitoba. Medical doctors and health researchers first started working in northern communities to address poorer health outcomes among First Nations and Inuit people in the early 70s. They helped facilitate a tense relationship between Canadian governments, and First Nations and Inuit communities over the administration of health care, which remains contested today. However, over the years a necessary shift has occurred leading to greater control over health policy and research, and a move toward holistic population and public health approaches instead of biomedical approaches that emphasize clinical treatment and epidemiology (Ongomiizwin - Research, 2015).

The celebrations also included an introduction to the Rady Faculty of Health Sciences' Reconciliation Action Plan. As part of its mission, Ongomiizwin will lead the plan's implementation, which was developed in response to the health-related calls to action made by the Truth and Reconciliation Commission (TRC) of Canada.

These changes are occurring after the Government of Canada released findings and recommendations from the TRC over two years ago. The TRC was a national effort to collect the stories of Indian Residential School survivors and unearth the atrocities that have remained silenced throughout Canada's history. Students at these government-funded and church-run schools were removed from families and suffered physical, sexual and emotional abuse. Although survivors were compensated through the Indian Residential School Settlement and a mere government apology was issued in 2008, the TRC more directly proposes 94 calls to action for the Federal Government of Canada to reconcile the relationship between Canada and First Nations, Inuit and Métis in several aspects. Calls to action are now being implemented by various organizations and communities on the ground.

The new Reconciliation Action Plan focuses on themes related to honouring traditional knowledge, providing safe learning environments; improving support and retention of Indigenous students, educating students and faculty in cultural safety and anti-racism, and removing barriers to health professional education.

Media Article 2: Resistance without

strike continues at the University of Manitoba, the university-industrial complex serves the administrative elite

The University of Manitoba strike has been ongoing for a month leading to a walk-out of nearly 1,200 professors, instructors and librarians organized through their union.

The strike is a result of claims made against university administration that plan to impose heavier workloads, bigger class sizes, and unfair performance assessment standards for faculty. These changes have not been matched by sufficient salary increases and faculty are expected to produce similar research and academic output, if not more. They do not ensure job security or increased opportunities for promotion and tenure-track positions. Despite claims against university administration little has been done to challenge the status quo among the administrative elite.

The recent series of events have led University of Manitoba students to mobilize. Earlier this week students stormed the Administrative building demanding changes to university administration as well as voicing concerns about how the strike has impacted students. Through negotiations between faculty and administration, students have been left in the dark and uncertain of their academic future and livelihoods.

These challenges witnessed during the strike reflect larger national trends across post-secondary institutions in Canada that have undergone neoliberal restructuring over the decades. As sociology professor and vice-president of an Ontario college faculty union Kevin MacKay (2014) states, "Effects of the ascendant neoliberal vision have been increasingly apparent in Ontario's colleges in recent years. The vision has led to decreased government funding, the casualization of the academic workforce, the expansion of online learning, reliance on private service providers, and the erosion of academic freedom." The effects have also impacted students leading to increased tuition fees, student debt, lower quality education, and less access to services. These trends are being experienced across Canadian public post-secondary institutions.

In light of the ongoing strike, Manitoba's Ministry of Education and Training under the Progressive Conservative Government has recently proposed new legislation that removes a tuition cap allowing a steady tuition increase of five per cent plus inflation over the coming years. The government promises tuition increases will lead to better quality post-secondary education.

Given recent strategic commitments and efforts aimed at reconciliation to include and recognize indigenous voices and knowledges, what do changes mean for indigenous students and faculty in our current university-industrial complex? Will we see the same energy invested among the larger academic community to support unique challenges faced by those most vulnerable to institutional changes once negotiations conclude?

These questions remain to be answered.

Media Article 3: Who

who gets to define the terms of *reconciliation*, who gets to reject *reconciliation*

Last year welcomed an era of reconciliation to redress the long-standing and tumultuous relationship between the Government of Canada and First Nations, Inuit and Métis Peoples. But the language across the nation is changing quickly among Indigenous intellectuals and activists, and causing some to question who has a monopoly over the terms of definition.

For over a decade Canadian scholars have challenged the ways reconciliation politics have been adopted in practice. Since the publication of *Wasasé: Indigenous Pathways of Action and Freedom* by Taiaiake Alfred, these debates have circulated widely in different terms yet remain distinct in that they call for a politics of resurgence.

Leading indigenous scholars suggest reconciliation politics simply seeks to recognize and include indigenous people and voices within Canadian governments and institutions. Inclusion suits a liberal multicultural agenda of recognition. It offers limited concessions that dismiss ongoing injustice. At the same time, unlike resurgence politics it does not ensure indigenous sovereignty. Canada is able to skirt its responsibility to guarantee the fundamental rights of indigenous peoples that prioritize equity among all citizens, and the repatriation of land and revitalization of culture.

As Taiaiake Alfred writes (2014, p. x): "This New Indigenous Intelligentsia is trying to get settlers to understand that colonialism must and will be confronted and destroyed. It is not 1947; we're not talking about reforming the Indian Act so that we can become little municipalities. It is not 1982; we're not talking about going to court to explore empty constitutional promises. It is the twenty-first century." Glen Coulthard (2014) shares these same concerns and asks us to reject the colonial politics of recognition offered through reconciliation.

Despite shifts toward a language of resurgence, some local indigenous community organizers in the Village are questioning who gets to define reconciliation and how its politics are used on the ground in communities.

Both growing up in a poverty-stricken urban neighbourhood with violent crime, Tom and Jerry came from different walks of life. One wrote poetry at age 10 and the other turned to the hard life of the streets at 11. But both turned to the community to make change in their neighbourhood long before the word *reconciliation* entered our imaginations. They made it out.

Jerry is frustrated how her community's organizing work and voice often gains legitimacy once the terms for equity and redress have been created among scholars and not communities. She says, "Like when is it ever gonna end? If last year was the *Year of Reconciliation* and this year is the *Year of Resurgence*. What is 2018? The *Year of Reciprocity*?"

However, she recognizes that we might need the word *reconciliation* at this time to make necessary changes, no matter how incremental or opportunistic. "People are dying!" she exclaims. She is certain *reconciliation* is a powerful buzzword that can be defined and used strategically by indigenous communities on the ground even if it becomes less useful to achieve long-term goals.

Another community organizer, Tom, suggests we might want to seek out terms through Indigenous and local languages when defining a course of action for what reconciliation politics may look like and do. Tom further states that we cannot define a path to reconciliation, resurgence or whichever word we choose before we start healing. He reminds us that hurting and pain still continues, especially with the high rates of indigenous children in the child welfare system and still experiencing the effects of colonization. "All of us have to heal first before we can do the work, Indigenous and non-Indigenous alike."

Does the question remain on *who* can define reconciliation, or instead *how* do we mobilize reconciliation?

In-here, the controversy for the material-semiotic subject *doing* method, such as myself, with a decolonial other is: I am privileged to say I do not have privilege because I benefit from the *freedoms* of multi(cul)(na)turalism as a settler and immigrant, human and cyborg, and not a decolonial other. Thus the issue becomes can I appropriate and trust postmodern techniques of multi(cul)(na)turalism to serve decolonial subjects and struggles. They erase and flatten difference, which assimilates the other. They betray us (see discussions by Byrd, 2011; Lee & Brown, 1994; Moreton-Robinson, 2015). Even worse can postmodern thought simultaneously mis-appropriate indiginist worldviews and erase decolonial subjects and struggles. Then, they murder the decolonial other. They really betray us (see discussion by Clark, 2012). For the analyst that must speak *for* the other, wanting to do method as a form of reconciliation and solidarity work, you are left to feel fearful, apologetic, guilty and insincere when confronted with enrolling material-semiotic sensibilities, a supposedly welcoming tool. You do not want to commit betrayal. If I fail to translate challenges into success, I am a liberal anarchist or thieving settler. *But!* Possibly, I am just over-inflating my role, which it seems graduate training makes you do. Be a sensitive researcher, they tell me, build meaningful relationships but maintain boundaries. But do I really pose that much risk and damage *in* and *on* the world I disrupt. Is this not an enactment of my privilege as a researcher to be dramatic about and demanding of the mundane? To blow my intellectual labour out of proportion and overextend my self-reflexivity. Do I have to be uptight, nervous, irritating, boring and constantly self-reflexive? Do I have to be a drama queen? Thus I want to pose three related questions using the lens of a critical theorist, for even I can do that. *I do not pose them as the tragic. But as the comic.* Simple yet complex:

A) can we reconcile material-semiotic sensebeletees with decolonial struggles?

Y) how do we reconcile material-semiotic sensebeletees with decolonial struggles?

O) should we reconcile material-semiotic sensebeletees with decolonial struggles?

First, *I describe* the shadows of scenes from my practice-focused ethnography in practice, the *frankensteined* movement-as-method.

Lastly, *I mobilize* the movement-as-method in relation to the concept of survivance offered by Gerald Vizenor in three ways: as a multi-method, a good method and a critical method.

I do not tell of answers.

Rather, I reflect on and do them in messy ways during my enactments, conversations and celebrations with you, the reader, as we hang out with others.

But *I write* to teach us about a fourth method that does intellectual labour from *with/in/on*. Perhaps it serves us better when *doing* sensebelete and struggle, non-existence and life, together as material semiotic and decolonial subjects. For me it is the movement-as-method/ology, done by myself as the material-semiotic subject becoming the movement-relevant researcher. The movement-as- method/ology may offer a safer and more appropriate *positionality to talk from and about others in a good way*.

But here, I also celebrate the ethnographies material-semiotics have offered us for over three decades when sharing this wisdom. They are as old as I am. They guide me. Without them I would be completely lost.

They show me how to trick and escape the controversy from in-here.

But I do not let their fame and celebration disrupt our work. If you know them, you will see them reflected back at you and you will remember and celebrate with me.

The rehearsals: Doing method and labour with/in movements

[I re-enact an existential crisis for you. It is performed by Darrien the practice-focused ethnographer. He is un-learning the method and labour of scripture and discovery from the master. He is re-learning the method and labour of sensebeletee and re-creation from with/in

movements. He shares a story of a frankensteined movement-as-method he creates with others as he became the movement-relevant researcher. This rehearsal is only a shadow of the final recital. A highly unstable and elusive representation, but still able to act and show you.]

Darrien: It is a questionable wonderment I finished this research. Too often when *doing* field-work I failed to find a coherent method or *do* method in any coherent manner. Perhaps it was the messiness of AYO! permeating my intellectual labours *with* it, or a messy response to transformation *in* myself.

[*With*]

Darrien: This is one way I came to understand the messiness working *with*. AYO! is located in the Village. It was formed at a gathering of thirty young Neechi residents and consists of no activists, no paid employees, no funding sources, no offices, and no organizational mandates or charts detailing structures. The primary objective is to create opportunities [for young Neechi actors, but not exclusively] and break stereotypes [about young Neechi actors, but not exclusively]. Rather, it becomes a movement-as-disorganization re-created as a series of gatherings. It does not simply exist as a singular force of collective action. Something that *is*. The movement-as-disorganization must be constantly done as multiple movement-as-gatherings. They are re-created consistently or irregularly over time. They each have their own objectives, seemingly unlike the primary objective to create opportunities and break stereotypes. The forces of collective action that re-create the movement-as-gatherings are families. These are bodies that become organizers, helpers, rebels, advocates and many more actors. They relate to one another as relatives regardless of a bodies place of origin and actions. But they require sacred objects that move and hold them

together in varying ways. They do not act alone. Banners, megaphones, hand drums, technological devices, bell towers, traditional medicines, gifts and so on. They are frankensteined. *Frankensteining* involves the disordered organization of movement activities into coherent re-creations that enact specific objectives. It is achieved when the movement of AYO Leadership moves across different spaces to make things sticky. AYO Leadership constitutes AYO, computer-mediated communications, and indigenous or movement teachings. Although different movement-as-gatherings may sometimes become unstuck so that they become their own movement-as-disorganization, not requiring AYO Leadership, the movement-as-disorganization does not rely on all the gatherings. It maintains coherency even if parts of it fail or become bound to immutable and static networks against and elsewhere. It remains AYO! But still some movement-as-gatherings are stickier than others. Taking these as a frankensteined set of relations, parts co-constituting a transitory whole, the primary objective to create opportunities and break stereotypes is re-created in specific terms. It is different from each objective re-created by a movement-as-gathering, but still move across all of them. Among many things it is to create opportunities for helping and employment, and break stereotypes through awareness-raising and institutional decision-making.

[In]

Darrien: Over time I could not decide the method. I could not decide from the richness of data sources. I could not decide which data source should match a method to produce analysis. I could not find or field the site. I did not know if I was giving back enough, giving solutions to questions movement actors were asking. I did not know if what I was doing was right or wrong. I did not know if I was undeservedly benefiting from

this work as a student at the expense of the movement. The intellectual labours I assigned to myself or were assigned to me as a graduate health researcher became irrelevant or heavy. I had to relentlessly turn and witness and listen to and act in many scenes, all at once. Employment, play, studies and *doing* movement dis-organization work in practice and not in thought. I had to abandon or change method in different moments and places. Lost. I needed help to deal with complexity. Doubt overcame method, but, it also re-created method. The movement-as-method, a frankensteining of ethnographic procedure and movement practice. It helped me gather data, site fields, contribute, indicate value and remember these re-creations. To embrace uncertainty and to handle changing actors, objects, labours and relationships that do method in practice. I will always write and speak for this method, and not against it.

[With/in]

[A conversation about becoming the movement-relevant researcher between Darrien-as-past self and Darrien-as-future self. The future-self comforts the past-self in the face of death and uncertainty.]

What happens after the death of method?

Creation still continues

What happens to us?

We continue to re-create

What do we do after?

We celebrate re-creation and creator

•

What happens to participant-observation and the key informant?

The movement-as-method showed me hanging out

What do I hang out with?

conversations/silences

music/drum songs

texts/ceremonies

text messages/cell phones

artefacts/diaries

personalities/interests

How do I hang out?

talking/sitting in circles

listening/waiting

witnessing/waiting

sticking together/playing

joking/gossiping

entertaining/theorizing

Who am I?

You are a movement-

relevant researcher

hanging out with relatives

and sharing stories

Can you show me hanging out?

I talk to Dirk about the relevance of the key informant in contemporary anthropology

He took anthropology classes at university

He hates postmodernism

I tell him the key informant is unstable and nearly dead

I doubt myself though

I guess Jerry is like a key informant

Out of nowhere, Jerry shouts back from my kitchen, I ain't no rat!

We laugh.

Do you get research done while laughing?



What happens to the fieldsite and location?

The movement-as-method showed me following

What do I follow?

bodies/objects
metaphors/symbols
conflicts/biographies
goods/bads
fun/laughter
triumph/fear

How do I follow?

slowly/daringly
practically/cautiously
here/there
everywhere/nowhere
physically/virtually
behind/beside

Who am I?

You are a movement-
relevant researcher
following friends and
having fun in the Village,
our *imagination*

Can you show me following?

Jerry buys me Tim Hortons coffee and comes over to my home

She posted on Facebook moments ago:

Sorry #starbucks I had to switch you up for a more economic purchase ☺ #timhortons #poor #struggleisreal

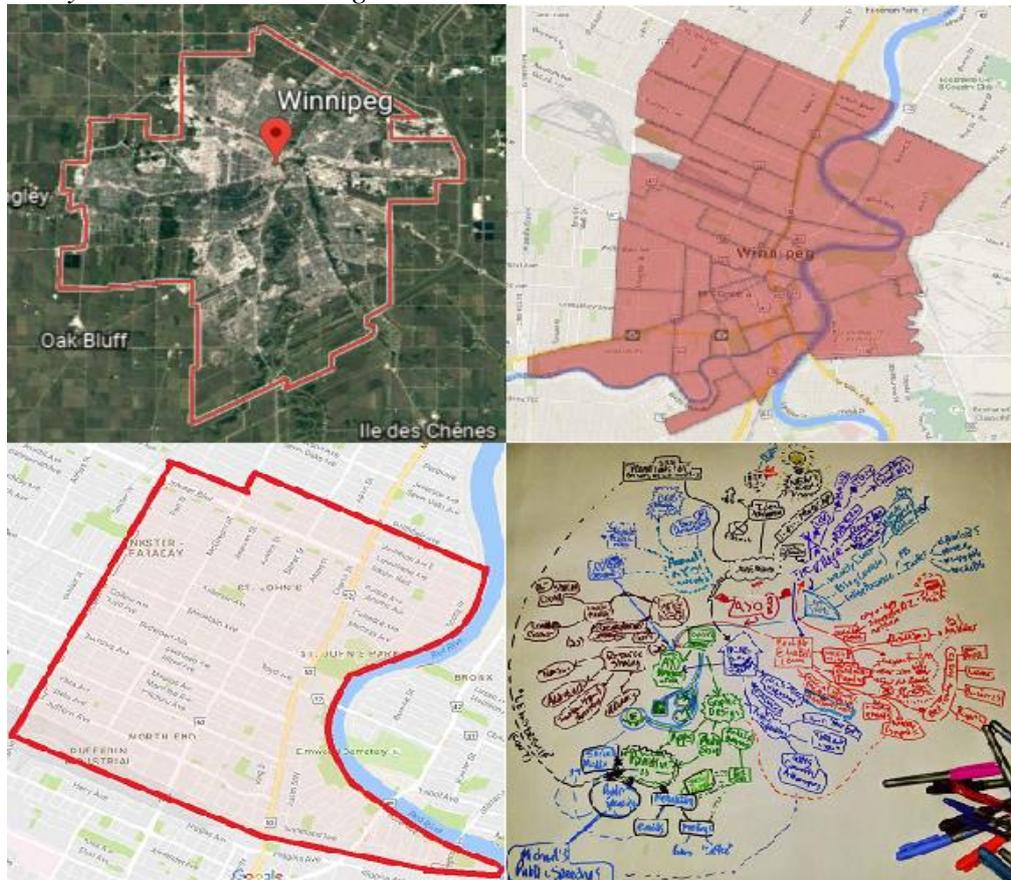
She tells me how another collective of young Neechi organizers have a person that follows them

She tells me he is brown like me and not Neechi

It's cool how we have non-Neechis following us around now

We follow

Can you show me the Village?



From left to right: 1) Winnipeg, Canada, 2) Inner city Winnipeg, 3) North End neighbourhood, 4) Village collectives, actors & activities

What happens to activism and the circumstantial activist?
 The movement-as-method showed me helping out

What do I help out with?
 time/resources
 labour/money
 safety/wellbeing
 gifts/abilities
 day time/trust
 movies/art

How do I help out?
 rallying/organizing
 nourishing/surviving
 watching over/comforting
 sharing/gifting
 welcoming/debating
 video-making/illustrating

Who am I?
 You are a movement-
 relevant researcher
 helping out the Village
 with comrades

Can you show me helping out?

Jerry sleeps at my house
 Before I wake up she goes out and brings me coffee
 I lie tired in bed from the previous day
 I am the director of short films and mock-commercials for the research
 She writes a Facebook status:
 Been up since 6! Wake up an hour early to live an hr more! Good morning ☺ last day of
 filming!!! Here we go ☺ #filmmaking #doitfortheresearch #ayomovement #starbucks
 #represent #research
 Kyle and Quinn drive and take us to the North End to film
 They help

Can you show me the production?



●
*What happens to authenticity and self-reflexive authors?*⁵⁶
The movement-as-method showed me spirit texting

What do I spirit text with?

creation/mystery
spirit/ancestors
existence/non-existence
ambiguity/doubt
relationships/connection
infinity/possibility

How do I spirit text?

doubting/waiting for reply
praying/waiting for reply
unknowing/transforming
accepting/letting go
honouring/celebrating
continuing/anticipating

Who am I?

You are a movement
relevant-researcher spirit
texting creator to validate
our work in mysterious
ways so we can *always*
celebrate our creations
and *never* our destruction

Can you show me spirit texting?

I meet Tom and Star at the Windmill Restaurant

It is our second meeting since we met briefly at a health conference

I have interests in research on indigenous youth participation in health decision-making

I tell about graduate research and they tell about the movement

We speak a common language about the world and share interests

A song by Cher starts playing and reminds Tom and Star of Jerry

In that moment Jerry walks in unexpectedly

They all start laughing and say they were *spirit texting*

They tell me spirit texting is the ancestors mysteriously sending things we need and pray for

But Jerry is also holding a recent graduate thesis about MM@BT [and spirituality]

This definitely is spirit texting they reassure me

The research is meant to be

We spirit text

But is that coincidence and chaos?

Tom tells me he has data stored in Star's house

He shows me diaries documenting AYO! for over 7 years

My 1 year data collection deadline approaches in 13 days and 7 years is overwhelming

But I am lost and have written nothing for 26 months

I approach stack 2 and pull a random book from the middle

In that moment Jerry tells Tom, who knew these books would have purpose one day

The first page I open I read a message from Jerry dated back in 2012

It reads: *one day these books will tell prophecies*

Now I am found and assured I am not lost, the research will tell prophecies

I recite the message and the room ignites with wonder, screams, laughter, excitement

Everyone except Star is shouting: spirit-texting!

But she knows, too

It is not what spirit texting *is* but what it *does*

It makes us know the presence of all our slow and quiet creative labours over time

Distant connections made of past, present and future creation

In moments together celebrating re-creation

We now know it is meant to *be* so we can continue to *become*

We relate to creator and all our relations

●

What happens to our moving careers and our presence?
The movement-as-method showed me remembering

What do I remember with?

Coffee/food
recollections/visits
laughter/tears
night time/hope
teachings/imagination
technology/memory

How do I remember?

storytelling/feasting
writing/visiting
laughing/crying
relaxing/reviving
re-creating/re-imagining
leaving/returning

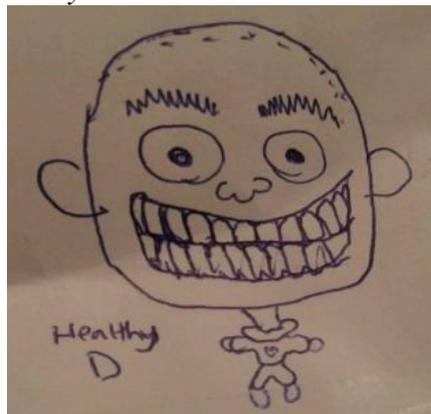
Who am I?

You are a movement-relevant researcher remembering past adventures with those we journey and create new ones with

Can you show me remembering?

We are at Kobe's house and Tom draws a picture of me
As we leave he puts it on the fridge beside other caricatures
He tells me I am in the family now
Not everyone gets to be on the fridge
I am now present even if my body is absent
We remember

Can you show me the caricature?



The last rehearsal: Survivance

[Anishinaabe scholar Gerald Vizenor (1999) gifts us the concept of survivance to re-create the native subject in North American Indigenous literature. He offers no clear guide to read and apply the concept. Vizenor invites a variety of literary, aesthetic and ethnographic sources to critique the way Native American culture is assigned a fixed cultural pose, typically by anthropologists and romanticizers.]

Vizenor (1999, p. 6): Theories of survivance are elusive, obscure, and imprecise by definition, translation, and catchword history, but survivance is invariably true and just in native practice. The nature of survivance, an active sense of presence over absence, deracination, and oblivion, is unmistakable in native stories, natural reason, active traditions, customs, narrative resistance, and clearly observable in personal attributes, such as humor, spirit, cast of mind, and moral courage.

[This fixed cultural pose is the simulation of *manifest manners* such as dominance, tragedy, victimry, monotheism, nihilism, objectivism and savagism that serve to erase the native subject from Native American culture (Vizenor, 1999). Here dissimulation or feigning leaves reality untouched. Difference is always natural and bounded, just its divisions masked. However, simulation threatens boundedness between truth and fallacy, material and spiritual, real and imaginary. Thus manifest manners of native absence are not completely fake and performed, but lived and simulated. They are manifest as the Indian. These limits cast the native subject to the colonizing confines of Indianess as a reactionary or passive presence, never to resist or escape, only left to destroy oneself. The Indian has no referent, memories or native stories. They are no longer a potential for native creativity, but an object created by the invention of culture. They are read as a manifest absence, either *a romantic levy of heroic separatism and disappearance*, or *cryptic representations of cultural promises obscured by victimry* (p.17). However, an alternative simulation is the postindian warrior that *does* survivance as an active sense of native presence, a renunciation of manifest manners. Not mere survival of a name, but continuance and resistance. Survivance is not an ideology, dissimulation or theory. It is a practice.]

Vizenor (1999, p. 12): Postindian simulations arise from the silence of heard stories, or the imagination of oral literature in translation, not the absence of the real simulated

realities; the critical distinction is that postindian warriors create a new tribal presence in stories. The simulations of manifest manners are dominance, the scriptures of a civilization in paradise. The counteractions of postindian warriors are simulations of survivance [...] The names of the postindian warriors are new, but their encounters are consistent with the warriors who tread the manifest manners of past missions in tribal communities.

[Vizenor (1999) also gifts us trickster hermeneutics. He centres irony as a way of practicing and analyzing survivance through orality, storying and interpretation. The trickster, in human or animal form, *is* rebellion to social science and bourgeois liberal humanism. The trickster is a culturally-centered, communal and complex comic character. Not isolated from or understood outside its discourse. The comedy is not a monologue, a lonely utterance closely representing Shakespearean tragedy. It is a comic tribal worldview.]

Vizenor (1999, pp. 14-15): The sources of natural reason and tribal consciousness are doubt and wonder, not nostalgia or liberal melancholy for the lost wilderness; comic not tragic, because melancholy is cultural boredom, and the tragic is causal, the closure of natural reason [...] trickster hermeneutics is the interpretation of simulations in the literature of survivance, the ironies of descent and racialism, transmutation, third gender, and themes of transformation in oral tribal stories and written narratives. Trickster stories arise in silence, not scriptures, and are the holotropes of imagination; the manifold turns of scenes, the brush of natural reason, characters that liberate the human mind and never reach a closure in stories.

[Helmbrecht Breinig (2008) analyzes Vizenor's epic poem, *Bear Island: The War at Sugar Point* (2006). He argues that Vizenor's aesthetic is an enactment of survivance-as-irony,

different from survivance-as-remembrance or survivance-as-violence (Breinig, 2008).

Vizenor does the poem with a composed anger as he stories an important historical event that should be remembered. Many Americans and Anishinaabe have forgotten. It is a war between the Pillagers of Leech Lake Reservation and the United States government in 1898. Vizenor's position as cross-blooded directs anger at both native and white. But the poem is not an epic war in any sense of the word. It is an incident no longer than a day among a patch of cabbages and potatoes. Over 70 American soldiers were sent to capture a Pillager chief who neglected his court summons as a witness to bootlegging. Nineteen Anishinaabe were sent by the quasi-heroic clan chief to help their relative. The Anishinaabe came out unhurt while the enemy soldiers suffered death and injury. It exposes themes of clan loyalty, land rights and traditional values of Anishinaabe while elevating the pettiness, ignorance and arrogance of American soldiers. Moreover the poem is written in an exceptionally short, two-stressed line yet covers 80 pages. Vizenor turns the small, mundane and now into the big, relevant and historical. He amplifies history, ethics and culture. Breinig suggests it is not the *what* but *how* that moves Vizenor's epic poem to become an active presence. It is a mock-epic. It is not rewritten myth, but *creations of fugitive motion, a sense of presence that must be heard* (Vizenor, 2000, p. 63)]

[Here, I want to mobilize the movement-as-method in relation to the concept of survivance in three ways: as a multi-method working *with* complexity, a good method working *in* complexity and a critical method working *on* complexity. I cannot graft survivance on the movement-as-method for critics and histories of oppression tell me not to do so. So I do not claim that the movement-as-method is *actual* survivance. And I do not declare survivance *must* or *can* become a tool for assessment. This is not a particularly rational or critical assessment, for I do not wish to measure the movement-as-method against a potential to bring

about truth or revolution. Or against the postmodern haze in the writings of Vizenor's survivance. I mobilize the movement-as-method *in relation to* survivance and ask whether the movement-as-method can become a suitable movement-relevant method/ology, possibly working with different sensibilities, struggles or things of (an)other nature. I engage this question yet respond without imposition or closure, but in conversations and celebrations that are multi-method and multi-vocal. I *do* mobilization here as a dialogue as you, the reader and, I hang out with others in the circle. The scene is probably re-enacted in someone's home, possibly mine, in the Village, at night time, and probably after an AYO! gathering]

Survivance-as-practice

[Here, I have a conversation and witness testimony to mobilize the movement-as-method in relation to survivance-as-practice. I show how the movement-as-method offers a *multi-*method to work *with* complexity when *doing* hyper-reality and struggle to disrupt multiple worlds. I share a partial version of the MM@BT creation story. MM@BT is a movement-as-gathering to stop violence and create community. It is the one gathering that often becomes its own movement-as-disorganization. It is most connected. Has the furthest reach. And it is least reliant on AYO Leadership to help it stick together. Its purpose and functions are multiple. Its possibilities are almost boundless. But it does not extend beyond the street-corner and a 4000 sqft community centre that produces activity. Adel Compton (2014) is a graduate researcher working with/in/on MM@BT. She conducts semi-structured interviews with different AYO's. They tell her they began MM@BT to stop violence. *It is violence that connects us* an AYO tells Adel (p.17). Thus they became an anti-gang. But another AYO tells her *at the beginning we were becoming gang-like to stop other gangs [...] That did not compute and we quickly realized we needed to change [...] MMBT became a call to*

compassion by and for the community (p.32). This AYO describes it as an effort to stop the violence in our community through relationship building and community building (p.32).]



Movement-relevant researcher: [Sept 16, 2011: unknown time. A picture I retrieved on Facebook from Clarky's stop the violence rally. The picture shows an anonymous letter attached to a tree. The base of the tree is covered with flowers, trinkets and messages to honour Clarky.]

Anonymous person:

My Brother

I never met you. You don't know me but we're still related from the creator. Ur sudden passing has brought great sorrow in my heart. We as 1st Nations people have to STOP the Native on Native violence so we can have hope for a better future for our people. May the great spirit guide you to a better place and bring some closure to your family.

*NO COLOUR OF FLAG IS WORTH THIS. A Bright Young brother is Lost forever!!

STOP THE VIOLENCE



Movement-relevant researcher: [August 8th, 2016. 21:00, Tom, Jerry, Dirk and Darrien sit in Darrien's living room. It is Friday night after MM@BT. Darrien orders pizza for everyone and Dirk allows him to use his recorder to interview Tom and Jerry. Dirk has recently become Jerry's roommate. We met Dirk in June. He is a photographer working at the Winnipeg Free Press during a visit to the Village for the summer from Ontario. I have re-created the scene so the stops, stutters and silences of reality do not disrupt your reading too much].

Darrien: I guess we'll start with the big one, MM@BT. How did it come about? I know there are two different stories here [laughs]. I would like to hear both stories. I know Jerry's is all over the place.

Tom: I feel like mine is very consistent, so Jerry should go first.

Jerry: I don't know [Jerry looks back at her cell phone].

Darrien: I don't know [laughter]? Like I know there was Clarky's death, there was kids that rallied, they tied the cord to the bell...

Jerry: Oh, okay, okay. Hold on. Yeah, okay. Shhh.

Jerry: It was Clarky ... no, no, before that it was, like, Paris...there was a whole bunch of them. They were just fucking dropping dead like flies because there's a whole bunch of gangs and shit. They were all killing each other.

Dirk: Who is Clarky?

Jerry: He's one of my bros from the trap life. He was in a gang. IP [Indian Posse]. All those boys were in IP. And then we always used to sit in Melissa's house. That's where we always chilled. Her house was where all the kids did there shit, but on one condition, we had to drop our colours. We had to be safe. Oh shit, she lived on fucking Magnus. Right there. Then that's where Clarky got killed, near Melissa's house on Boyd and Aikins. Like, he never made it there that night. And he got stabbed seven times. So three of Clarky's friends initiated – Kyla – and there's two others. I just know about Kyla. She's turned out to be this big powwow dancer and she follows that road. It's so cute how they all grew up –

Tom: Trish and Grace. Those girls were trying to organize an event for Clarky on Facebook. And we saw their posts. So I reached out to them. I think Jerry was already talking with them.

Jerry: Yeah, because I already knew Kayla because she chilled. She chilled in the trap house with us.

Tom: So while they were grieving and posting about it on Facebook I sent them a message and said, *Hey, we can make an event on our page, a Stop The Violence event.* She's like, *Yes, that's what we want. We want to stop the violence.* So we made the Facebook event. That was one of the first times that AYO! social media was utilized. A real-time response to the challenges of our community. So we used the social media event to begin blasting it out to everyone in the community, saying, you know, everybody is invited to Stop The Violence because –

Jerry: And then we had the vigil and –
Tom: So we met at the corner.
Jerry: At the corner of Boyd and Aikins. And then we marched to the Legislative Building.
Tom: There were about a hundred people there [*Tom says in awe*]. And it was mostly young people but there were some adults. It was all youth that ended up going for the march though.
Jerry: There was a lot of youth there [*Jerry retrieves video footage from Facebook*]. If you look on the pictures – and there’s video too.
Darrien: Yeah, yeah [*Jerry shows Tom, Dirk and Darrien video footage from the march*].
Tom: That was cool. We made banners for that march. There was opposite gang members too. There were people dressed in their full gang colours that showed up and stood beside people in competing gangs. It was very scary.
Tom: So what ended up happening was those youth with drums – we didn’t have a megaphone – we marched from that corner down Salter to the Legislative Building. We got to the Legislative Building, we had signs, took a bunch of pictures, posted them around, yelled around. And it was just a very powerful experience to see what the young people were able to do. We walked to the [*Legislative Building*] and were our own media. We didn’t even think about media coverage.
Jerry: But we had Facebook.
Tom: Yeah, we had Facebook. But what that event did, I think, for the AYO! team is it planted a seed for MM@BT. That’s what I always say when I’m telling my little Tom story of the Bell Tower. But here’s a depressing analogy, that seed was watered with blood over the next few months. People kept dying.
Darrien: Yeah.
Tom: So it was September, people kept dying. Like, deaths, suicides. One of the biggest pushes was the suicide of somebody that we called Princess, Brent [*Tom laughs*]. He’s the young man when I often tell the story about my black nail polish to remember him.
Jerry: And I think, for me, it was definitely my sister.
Tom: Oh yeah, you lost your sister to suicide. So that’s how come we knew it wasn’t just violence alone. It was also violence, like, we do to ourselves. And we learned about statistics and shit. Like, the average age for an indigenous person to first contemplate suicide is ten years old. That’s nuts. That’s unrealistic. Like, that’s not unrealistic, that is real. But that’s an unimaginable reality for most people. That’s how come I think it’s important for us when we talk about stopping the violence or we talk about MM@BT. We always include hope as part of our solution. Because we want people to have hope against all the crappy things that are happening in the world.
Jerry: I swear to god there was another piece of pizza [*Jerry exclaims*]?
Darrien: Yeah, it’s on the floor [*Darrien laughs*].
Jerry: Oh, okay. Can I have it [*Jerry says in a cute mousey voice*]?
Darrien: Yeah.
Jerry: Thank you.
Tom: So Brent actually came up in our discussions leading to MM@BT. So on the Sunday, November 13th, we met at Paressa on Selkirk Avenue. People had just been fucking dropping like flies, suicides, homicides, all the cides.
Jerry: All the cides [*Jerry repetitiously exclaims with sass*]!
Tom: Literally. But we got together and were talking about what to do about everybody dying, which is a very morbid thing to discuss over breakfast. But this is our life. And we recalled how a few months ago we were so inspired by these beautiful young girls who marched hundreds of youth and competing gangs to the damn [*Legislative Building*]. And we said, let’s have a Stop The Violence rally, because we want to stop the violence. But that’s when Jerry shared the story about her last day of work at Ndinawe [*North End youth drop-in centre*], which had happened I guess the year before? Was it the year before? So she told us the story about her last day on that job. How at eleven o’clock at friggin’ night the youth wanting just to say –
Jerry: Okay! So this is what we did – [*Jerry continues using her phone in silence*]
Tom: I’ll tell your story until you start telling your own god damn story [*laughter*].
Jerry: I know. Hold on, hold on.
Tom: You’re the one who’s like, I’m always being silenced.
Jerry: Yeah [*laughter*]
Tom: Well, use your words!
Jerry: At eleven o’clock the doors closed and the gate shut. Hey, that’s when the gate was still there.
Tom: Ooh. The gate.
Darrien: At Ndinawe?
Jerry: It was one of those old-style gates.

Tom: Cast iron. And a giant silver lock [*laughter*]. Like, it was very welcoming.

Jerry: So I was outside right before it closed. I saw some kids across the street climbing the bell tower. It was Sean. I was like, *Yo, bro*. I was so amazed, eh. Sean was so long and he could just fucking climb up that bell tower. And you guys both saw the bell tower, right [*Jerry speaks to Darrien and Dirk*]? I was like, *fuck, this guy is a ninja. Let's fucking put him to good use* [*laughter*]. Ever since I was a little kid I've always wanted to ring that bell. I'm pretty sure every other fucking ghetto kid in the North End wants to ring that bell. We never heard it before.

Darrien: So it never ever rang?

Jerry: For twenty years, no.

Tom: Not in our lifetime [*Tom laughs*]. Literally. Wow, that's crazy.

Dirk: That's weird.

Jerry: So I got in Ndinawe and liberated an extension cord from the coat rack. I grabbed it, went outside and they shut the gates. I ran across the street and we were playing all buddy-buddy with the staff. Then they left. We just stood on Selkirk Avenue because, like, you fucking do that.

Tom: Stand outside the building when the building would close. This is why we we've been pushing for a 24-hour safe space. For how long? Because literally people would stand outside the fucking building when it was closed.

Jerry: There was no Wi-Fi. Oh, yeah, there were no cell phones [*Jerry laughs*]. We would just like do drugs or whatever. We would just fuck shit up. And the bell tower, we would fuck it up [*laughter*]. So at eleven o'clock at night time, I got Sean to climb up there. Somehow he lassoed that fucking extension cord onto the thing and started ringing it at eleven o'clock at night. And then the cops came and fucking cut it down the next day [*laughter*].

Tom: So Jerry tells us this story in the middle of our grieving, in the middle of all the sadness, tells us this beautiful fucking story. Then we're all, like, *I wonder what that sounds like* [*Tom smiles about his pun*]. The other thing is if we're going to have a rally we need to march somewhere. Where are we marching to?

Jerry: I don't fucking know [*Jerry looks back at her phone*].

Tom: Then we're, like, why are we marching to the Legislative Building. Telling them about our fucking neighbourhood's problems. They ain't doing anything. Like, let's tell the fucking neighbourhood about our neighbourhood's problems.

Jerry: Exactly!

Tom: So we're like, MM@BT. So Facebook event as per usual [*Tom snaps fingers*]. Little shitty poster [*Tom snaps finger*]. Oh, it's so bad. I made it on Paint [*laughter*]. Purple and turquoise.

Jerry: Hey, Paint is like the original Photoshop.

Dirk: Yeah, right. [*Dirk laughs*]

Jerry: I still use it. I just used it.

Tom: You just used it. Yes, I seen that on the poster [*laughter*]

Jerry: Like, legit, legit [*laughter*].

Tom: So I made a poster and it was an edited version of the banner image that we have up on street lamps down Selkirk Avenue. One banner had images of the bell tower with hearts on it.

Darrien: Okay, yeah, yeah.

Tom: And that's the other thing. We were just in the process at this time of working with the Selkirk Avenue BIZ and the City to get new banners up on Selkirk Avenue. The first new banners in nineteen years. So we knew that if we started meeting at the Bell Tower, shortly thereafter, banners would go up with the bell tower on Selkirk Avenue.

Darrien: Yeah, okay.

Tom: So it was also a stroke of, like, strategy to be able to do something like that [*laughter*], with that beautiful fucking story, which obviously was shared previously as well during the banner making process. That's how come the Bell Tower was even part of the banners as well. That's when we said let's meet at the bell tower and have a march around the neighbourhood. The bell tower will be our place. That's the creation of Meet Me at the Bell Tower. So what I did was I wrote a blog post because we didn't have a bunch of media at this point or even a website. I wrote the original post on my old blog.

Jerry: That's the old one, eh?

Darrien: Original blog? I have that.

Tom: Luckily, because I don't remember anything. The first one I remember distinctly, because of how fucking cold it was. Fucking -40 degrees. It was the first -40 night of the year, November 18th, 2011. It was about five o'clock. There was a winter storm warning, blizzard warning, whatever the hell. Extreme weather issued. And the thing I can never get over is it was issued for the northern part of the city. Only. Not the rest of Winnipeg. Just the northern part of Winnipeg. Like, F you, Mother Nature [*laughter*]. But anyway

I remember we met at the bell tower. We didn't have a megaphone. We only had our little things. We had candles that wouldn't stay lit, because we were going to have a vigil as part of the gathering because everyone's dying. So what ended up happening on that very first night was we stood there. I said a speech. I said other people can talk. Everybody all had things to say. Everyone was like *because violence is screwing up our life, we really hate it and we're going to do something*. And, you know, *thank you all for coming*. And I remember when a man and his ten year old son walked by. He said, *what are you guys doing here?* We said, *we're stopping the violence*. And he said, *Oh, can I say a few words?* And he said, *I used to be a gang member, I used to perpetuate this violence. But now look at my beautiful son –*

Jerry: Kal [Jerry says with a jovial smile].

Tom: Look at my beautiful son, Kal. He's so beautiful. Now I want to make the world better for him.

Darrien: Yeah.

Jerry: Then he died, too.

Dirk: How did he [father] die?

Tom: Suicide, which is very depressing.

Dirk: Didn't Sean kill himself too?

Jerry: Yes. But that was after MM@BT.

Tom: Lots of suicide [Tom turns Jerry's arm to show us a tattoo]. Oh, wrong way. There we go. See that tattoo on Jerry's arm?

Darrien: Mm-hmm.

Jerry: It has a mosquito bite on it right now [Jerry laughs]

Tom: It's herpes [laughter]. But when the mosquito bite is gone it says *HOPE*. Seriously. There was so much hope from this guy saying that he changed his life around for the kid. So that gave us our focus. It was after that first gathering that the HOPE banner was made. He ended up coming with his family in the future, his wife and his children. He said he would support us. So other than the speeches, the thing that was so notable was at the end of it we had prepared our poster board, a question of when do we get together next. There were four options. I gave everybody stickers. It said *next Friday, two weeks from now, a month from now, whenever we need to*. I asked people to put the little stickers on an option and everyone put their stickers on next Friday.

Jerry: And then the movement was born. Idle No More [a national grassroots led indigenous movement] hadn't even happened yet. It didn't happen until the winter of 2012. Bell Tower existed for one whole year before.

Movement-relevant researcher: [cigarette break; Dirk leaves the house to return to his apartment].

Tom: As Jerry was describing earlier, the AYO! work we do today can be perceived as a continuation of what all these other movements have done in previous generations. AYO! is our version of fulfilling our indigenous responsibility to the land and to one another.

Jerry: Aho [Jerry says in a deep masculine voice while smiling at us. The word translates as *thank you* or *amen* when applied in a spiritual/religious context].

Tom: And so we happen to call it AYO! Yesterday they called it Native Youth Movement. The day before American Indian Movement. Tomorrow, they might call it something different but –

Jerry: The Eighth Fire [Jerry continues to speak over Tom].

Darrien: Yeah [Darrien laughs].

Tom: But regardless of what they call it –

Jerry: The Millennials. Sorry, I'll stop [laughter].

Tom: The teachings that we try to apply in our work is the same thing that we hope other indigenous young people are able to do as well when applying their teachings, to their work, in their context. This is what indigenous people have always done. However, if you want to brand the AYO! stuff then you got to work with us. Nobody can just become AYO!



Movement-relevant researcher: [July 15, 2016. 18:19. The sun is shining in Powers Park, Approximately 25 people gather standing in a circle beside the bell tower. Tom amplifies his voice through the megaphone and Alexander stands by his side. Ange offers burning sage around the circle. People smudge. The north side of Powers Park between the Selkirk Convenience Store and high rise building is under construction. They are renewing Powers Park. The roadside is exposed with gravel and holes. Darrien stands directly opposite Tom in the circle and the video records. I have re-created the scene so the repetition of reality does not make your viewing too boring.]

Tom: Our theme today is related to why the Bell Tower began. Today we are Harvesting the Sweet Grass. And for those of you who don't know, we actually have some sweet grass planted in those two planters

immediately across the street [*points south to the planters in Powers Park*]. Now, those planters started to grow sweet grass a couple of years back when one of the young people in our community left us in 2012. Suicide of course is, unfortunately, no stranger to us as a community. A young man by the name of Sean Hunte ended his life, died by suicide, several years ago and we planted the sweet grass in his name. It's actually called *Sean's Sweet Grass*. It is important to talk about Sean. One of his legacies is every time Sean came around, he would make people smile and remind them about the good things that were happening in their lives. He would be a fantastic role model for all the kids in the neighbourhood. He was a staff person at Ndinawe. He was a mentor with CEDA Pathways to Education. Sean, actually, some of you will remember the story [*repetition*] and Jerry told us that story about the extension cord on November 13, 2011. Five days before the first ever Meet Me at the Bell Tower. When Sean was still alive. But it was after Meet Me at the Bell Tower began that Sean took his life.

Tom: [*Tom tells the story of Sean and Jerry ringing the bell*] His act of honouring a young person here that day, is the seed that made us grow in this very spot. It's important for me to acknowledge that. And I'm not an Elder, and don't know sweet grass teachings but I do know that there is a very simple concept with our sweet grass. A single strand is weak, but braided together it is strong and unbreakable. So like us, the Bear Clan Patrol, Bell Tower family, Food Not Bombs, like all the helpers we have in and around our Village, we're stronger when we work together. And there have been violent incidences which have been happening in our community this week, today even, to a member of our very team. On this street. And I remember two years ago when the very same thing happened to me. Less than a block that way, in front of a 99c Pizza, I was assaulted [*Tom points east down the street*].

Movement-relevant research: [*Jones approaches Tom. He uses the megaphone. He reminds people to be cautious of the holes in the ground caused by the Powers Park renewal. He returns the megaphone to Tom. Tom asks Ninoondawah for a drum song. He performs an honour song. Cheyenne and her 6-year-old son stand behind him.*]

Tom: On the theme of overcoming the dark challenges of our community, a member of the Bell Tower family died by suicide. His name is Alex. Alex with the guitar. He moved back home and two weeks after getting there died. So we've lost a member of our Bell Tower family. As much progress has been made in the last number of years with all the work we've done, we still have a long way to go. The other thing which is equally as personal is that one of my cousins, Wanita, also died yesterday by suicide in her community [*Tom pauses and restlessly shifts around with the megaphone*]. So...it sucks. This is why what we're doing today is so important. Our young people need to see examples of hope, and feel that hope [*Tom's voice shakes and begins to cry. Ninoondawah silently cries beside him. He is wearing sunglasses*]. We gotta watch each other. Just like Jones was saying about the holes, there are holes in life, too, and we don't want anybody to fall in them. Would you join me in a moment of silence to remember these young lives that we lost too soon?

Movement-relevant research: [*Silence. The camera focuses on the gravel. Video footage ends.*]

Survivance-as-ethics

[Here, I honour and celebrate to mobilize the movement-as-method in relation to survivance-as-ethics. I show how the movement-as-method offers a good method to work *in* complexity when *doing* hyper-reality and struggle to adapt to fluid worlds. I use a personal tool to value it. I honour our relationship together over the last three years. I not only honour it for its instrumental value, but its affective and imaginative creations. This is hardly a critical account. The movement-as-method might be equally bad in particular situations and moments of inquiry. But when we honour something we do not focus on its faults even when we know they exist. We share about its goods. We celebrate its continuity. We love it unconditionally.

Accordingly, I now turn away from you to the movement-as-method. Here I want to honour it for becoming my helper, knowledge keeper and friend. I want to remember and celebrate our intellectual labours, companionship, laughter and survival as we disrupted reality and re-created knowledge.]

I honour you.

I honour you because you are my good helper.

You help when I need you, you stay with me, and you make me productive.

You give me opportunity and a family to gather data with.

You give me and other helpers direction to site the field.

You give me a role and a village to reside or visit?

You give me indication. Ensuring I am *only* succeeding and *never* failing.

You offer me your creations to celebrate with as we continue to remember and celebrate our companionship.

Your counsel and tools show me a direction to survival.

----●----

I honour you because you are my good knowledge keeper.

You teach me to engage and be present, you encourage me to persevere, and you show me how to act in good ways and value others with unconditional positive regard.

You teach me about interacting when I hang out with you.

You teach me about humility when I follow you.

You teach about love when I help out.

You teach me about creation and how to celebrate re-creation when I spirit text.

You teach me to remember our adventures when I leave and return.

Your intellectual gifts of wisdom give me teachings to survive.

----●----

I honour you because you are my good friend.

You hold me up when I am down, you comfort me, and you laugh and celebrate with me.

You do not punish, distrust or interrogate me.

You do not judge me for my shortcomings as my bads become goods:

doubt, laziness, naughtiness, scepticism.

When they take over me, you transform them into possibility.

You allow me to do both science and comedy, for science is boring.

You make me childishly unapologetic, disruptive, peculiar, eclectic, tricky and glorious.

Your playfulness and laughter with me *is* surviving.

----●----

You suggest we should *do* method which is multiple, fluid and tricky. We do not master method, but work with it.

It may offer greater rigour and move us to act unlike methods which are singular and totalizing, fixed and imposing, and rational and disciplinary.

You make it easier for me:

I can now hesitate and stop, welcome conflict, change course, make mistakes, play, and transform methodological ennui and angst into adventure.

I no longer need to become an expert, prophet, performer, rebel, or dictator that knows better than you, ready to flatten controversy and end conflict.

Neither do I have to settle nor unsettle controversy or conflict.

I can deceive them all together. I can re-create the struggle.

You show us how to *do* survival.

----●----

I honour you because you move us to do method in a good and creative way.

You are a good method not only because of what you gift us. But what you ask from us in return. You ask us to be accountable to you and *do* method in a good way.

You suggest that perhaps method should not be quick and loud like methods I see around me, or hard and soft.
But quiet, slow and modest, for we may better serve others.

Method that is present, created in natural silence and driven by passion.

Not reactionary and absent, founded on procedure, haste, publication, ego and personal compensation.

Method that asks us to be quiet. Not to push others to speak, but wait patiently by their side, observing.

Method that asks us to be slow. Not to command grand gestures of self-revelation and lead others, but to follow them into revelation, or escape it (all) together.

Method that asks us to be modest. Not to judge and criticize others, but celebrate with them.

You ensure that when we do method, we respect and honour all of creation.

All our relations.

•

Here!

I honour you because you inspire me to be a good helper, teacher and friend in my own practice.

You ask us to focus on nourishing relationships without getting caught up in the logic of means and ends.

And I honour you because you are not a doctrine of discovery seeking dominion over the world, you are a movement of creation seeking to re-imagine and share with others different worlds.

We do intellectual labour together.

We re-create together.

We celebrate together.

We survive together.

As Jerry told us at the university for lunch that one day, we do not have to tell our truths sitting in our pain, we can tell them through our humour. And you always remind us to do that.

[I hug the movement-as-method and turn back to the circle. I should add that I am inspired by the creativity of Marianne de Laet and Annemarie Mol (2000) for making us feel love for a fluid object.]

Survivance-as-activism: is there space for intellectuals doing method with/in/on movements?

[Here, I have a conversation to mobilize the movement-as-method in relation to survivance-as-activism. I show how the movement-as-method offers a critical method to work *on* complexity when *doing* hyper-reality and struggle to re-create a better world. I discuss with scholars the place of the intellectual and the course of action for method based on my anxieties and suspicions of calling my work critical, and whether it can act *on* the world in normative and transformative ways]

McKegney (2005, p. 83): If conducting our analysis through the imperfect vehicle of

language dooms us to, at best, perpetually misrepresenting and, at worst, perversely stimulating ‘the real’, how can we adeptly address political problems affecting ‘the

real experience[s]' of Native Americans [...] To take survivance seriously, critics must be willing to intercede in the semiotic fog [...] and make explicit the connection between the hyper-reality of text and the political and social reality of Indigenous North America.

[Arnold Krupat (1992) opens a third space to critique and speak from within Native American literature. It is not a liberal but ethnocritical cosmopolitanism between United States colonialism and tribal separatism. We displace oppositional models of critique with dialogical ones. It is to resist the hostile essentialism of discourses of victimry, stereotypical Indian images, and tribal separatism. Vizenor offers one possible position from which indigenous or non-indigenous scholars can speak now that colonial authenticity is dead. The irony of the trickster. This is a position of resistance to colonizing images which all of us are subject (Madsen, 2010). But Krupat cautions us.]

Krupat (1992, p. 186): [F]or all that the ethnocritic may decently and sincerely attempt to inquire into and learn from the Otherness of ongoing Indian literary performances, the sociopolitical context being what it is, she or he cannot help but threaten to swallow, submerge or obliterate these performances. This is not to say that nothing can be done; but good-will or even great talent alone cannot undo the current differential power relations between dominant and subaltern cultural production.

[Therefore, what must be done during research practice if any attempt to speak about decolonial struggles could result in *violent translation*, or perhaps *insidious ventriloquism* for those that tell their own story (Krupat, 1992, p. 9)? But before we ask *what* can be done, does it matter *who* must do the *doing*? Who is the critic or intellectual? I turn to Italian Marxist scholar Antonio Gramsci as he discusses the place of the intellectual in early twentieth

century fascist Italy during class struggle. Gramsci (1971) situates his reflections in terms of economic relations and class position. He extends the concept of the intellectual to include all actors that think. What differentiates intellectuals in society from other thinkers is function and not essential qualities. Intellectuals organize the fragmentary feelings and everyday material realities of a particular class position into coherent versions of the world and disseminate this knowledge to ensure its re-creation. Intellectuals bring into existence a new culture that represents the worldview of an emerging class and underpins regimes of power such as free market capitalism. Gramsci's concern does not rest on what a new culture constitutes, whether it is a modification or hybridization of existing culture. It is a matter on how intellectuals achieve a new way of conceiving the world that is a mass phenomenon not reserved to a particular class (p. 766).]

Gramsci (1971, p. 139): What are the “maximum” limits of acceptance of the term

“intellectual”? Can one find a unitary criterion to characterise equally all the diverse and disparate activities of intellectuals and to distinguish these at the same time and in an essential way from the activities of other social groupings? The most widespread error of method seems to me that of having looked for this criterion of distinction in the intrinsic nature of intellectual activities, rather than in the ensemble of the system of relations in which these activities (and therefore the intellectual groups who personify them) have their place within the general complex of social relations.

[While functionaries organize industry or society in a technical or directive capacity to re-create a capitalist mode of production (e.g. manager, politician, bureaucrat, etc), Gramsci distinguishes this dimension with intellectuals, which he terms as traditional or organic.

Traditional intellectuals continue the traditions of past intellectuals (e.g. artist, philosopher, scientist, etc). They are a class-for-itself less directly associated to the economic structure or

may understand themselves as not belonging to a class or a struggle (p. 138). Alternatively, organic intellectuals are more directly associated to the economic structure to unite their class and raise awareness of its function in economic and sociopolitical activities. They are a class-in-itself that may become a class-for-itself (p. 132). Although every group develops organic intellectuals, organic intellectuals of the dominant class use coercion unlike traditional intellectuals who use spontaneous consent to re-create the existing order (p. 145). For the working class attempting to win state power during class struggle, organic intellectuals of this subordinate class do not act through coercion, but persuasion and direct consensus to elaborate the organic ideology of a new culture. However, Gramsci's prime concern is the inability of the subordinate class to organize as they rely on assimilating traditional intellectuals to lead. Developing organic intellectuals is a long and arduous undertaking that may only be achieved upon winning state power. Yet in the course of Marxist historical development state power is first won by the bourgeois. Thus, Gramsci proposes an alliance between emerging organic intellectuals of the subordinate class and traditional intellectuals.]

Gramsci (1971, p. 142): [T]here are historically formed specialised categories for the exercise of the intellectual function. They are formed in connection with all social groups, but especially in connection with the more important, and they undergo more extensive and complex elaboration in connection with the dominant social group. One of the most important characteristics of any group that is developing towards dominance is its struggle to assimilate and to conquer "ideologically" the traditional intellectuals, but this assimilation and conquest is made quicker and more efficacious the more the group in question succeeds in simultaneously elaborating its own organic intellectuals.

[Latin scholar Charles Hale (2006) shifts our discussion to the neoliberal era of black and indigenous land rights struggles in Central America. In line with Gramsci, he moves beyond a discussion over *who* can act on decolonial struggles to propose *what* a methodological project might constitute for contemporary anthropology in institutional spaces. He offers a partial point of political alliance for actors confronting rightward trends in academic and world politics. Hale juxtaposes the intellectual labours of cultural critique and activist research. Despite its progressive desire to deconstruct the powerful, he suggests cultural critique relates to knowledge it produces and fails to act in dialogue with politically situated actors. Hale criticizes activist proposals by multi-sited ethnography (Marcus & Fischer, 1998) and anti-anti-identity politics (Clifford, 2000). First, multi-sited ethnography inadequately modifies material relations of everyday research practices as intellectual labour is widely distributed across multiple sites, and it re-creates knowledge that aligns with emancipatory struggles and academic standards yet never re-creates methods whereby sustained alliances with relatively powerless political actors using dominant categories of knowledge in contradictory ways would require (p. 102). Second, a space of anti-anti-identity politics admirably rejects anti-essentialist positions typical of cultural critique. Rather it sensitively traces the contradictions of identity politics and their consequences instead of probing essential qualities. But political closure remains unproductive in this space. It asks us to turn suspicious at moments essentialist cultural categories are deployed by those in struggle yet closure is often when claims are most commanding and theoretically insightful (p. 114). In both cases cultural critique collapses dual commitments to activism and scholarly work while activist research must negotiate different accountabilities. It is not that one approach or the other is less objective. But activist research prioritizes politically induced analytical closure, which may be difficult to defend in academic settings (pp. 100-102).]

Hale (2006, p. 114): Activist research [...] asks us to refuse this resting place and participate directly in the contradictory process through which claims in the name of identity politics are made. This direct participation has complicated effects for the process of theory building. On the one hand, it tends to require analytical closure, which cultural critics will always view as intellectually suspect. There is always another level, another twist or turn in the analysis, another irony or unintended consequence [...] On the other hand, this need for analytical closure also tends to generate productive theoretical scrutiny [...] [I]t leads us to re-examine the tried and true notion of "strategic essentialism" and the closely related provisional objectivity of "situated knowledge" [...] [T]hey form an indispensable part of our intellectual repertoire. But they are also insufficient. Anyone who has worked closely in support of indigenous land claims, for example, cannot be completely comfortable with the way these phrases sit with our allies. Quite apart from remaining awfully abstract, they often do not capture very well what is going on.

[Hale is perplexed why activist research has not been thoroughly articulated, thus difficult to justify on methodological grounds (p. 108). He raises two concerns for researchers engaged in theory-building at the intersection of cultural critique and activist research to serve struggles with the master's tools (Lorde, 1984). Scholars rightfully engaging movement theories and methods tend to either echo or mis-appropriate them, and movements rarely have resources to choose the language and definitions of their own struggles thus rely on social scientific knowledge. Yet the authority of science to defend legitimacy is unequipped to handle the contradictory deployment of radical emancipatory ideas or strategy that may in fact reproduce inequalities (p. 109). The options are limited for both analyst and activist that must accept the compromised institutional space. They can either uproot the language of

politics entirely or use the masters tools, language and funds to manoeuvre from within institutions (p. 111). Drawing from black feminist scholars and his field experiences, Hale evades the debate between cultural critique and activist research. He advocates for a more elaborate activist project that not only fine-tunes the language of cultural critique, but is able to shift methodological and epistemological registers to respond to the incoherent realities of struggle, and what the political realities of our allies ask of us.]

Hale (2006, pp. 112-113): Ultimately, there may be no way to begin casting off the Master's tools of our trade, except by putting them to use in radically alternative ways, following [a] contradictory path of struggle from within [...] To state it bluntly, anthropologists, geographers, and lawyers who have only cultural critique to offer will often disappoint the people with whom they are aligned. This is true for a combination of reasons. On the one hand, positivist research methodologies may be necessary to get the job done [...] On the other hand, social science also is necessary, because the struggles are taking place within a system that lies in the grip of hegemonic, Eurocentric criteria of knowledge validation. Simply to critique this hegemony or adamantly to disassociate the research from the dominant discourse might be right in the intellectual sense and constructive in the long term, but it may also be utterly irrelevant (or even counterproductive) to the immediate struggle at hand.

[Hale does not explicitly outline the content of an activist research project engaged in decolonial struggles, but reflects on situated field experiences based on what became methodologically necessary. While agreeing that activist research is not for everyone he advises that it should not be ruled out when engaging with emancipatory struggles. Thus, if our premise assumes activist-focused research can become an option when we work in

between movement and research practice, when do we deploy its methodological tools, if at all? ANT scholar John Law (2004) provides insights on when to choose and *do* method/ology that asks us to re-create certain goods of research. He does not dismiss the notion that method/ology may have an ontological and epistemological inclination or standpoint on different goods of research, such as criticism and justice. Rather he suggests that without the deceptive liberal tendencies of modern democracy to enrol every good of research as equivalent, a complex and asymmetrical method/ology that develops over time can better respond to the complexity of the world it is created by and simultaneously creates. It is to situate the researcher within the unfolding relations of field-work before knowing when to choose and *do* method/ology.]

Law (2004, pp. 155-156): There *is* no general world and there *are* no general rules [...] [But] to question the modernist constitution with its insistent [methodological] division of labour is not to advocate collapse to some undifferentiated utopian social and technical order. The call is not to move towards a society without a division of labour. There is no perfect place, and surely we do not need a society in which every inquiry reflects a simultaneous commitment to truth, politics, beauty and all the rest of the possible goods. This would be the call for a totalitarianism run riot, and since out-there-ness is lumpy and fractional, it makes little ontological let alone political sense. Matters are much more complex, and single recommendations no longer apply everywhere. There is no universal.

Movement-relevant-researcher: Perhaps to survive the controversy of *doing* method in-here requires us to relate material-semiotic sensibilities to decolonial struggles through comic worldviews that centre native stories. They create politically viable closures about the terms of struggle but also non-closures that propose alternative possibilities

as well as new limitations and questions. But whether trickery, justice or criticism are the goods we initially set out with when *doing* method or happen to produce on our slow and quiet intellectual journeys is a matter best left to connection and re-creation. Jerry shows us this method/ological re-creation as she busks outside the mall. She shares drum songs to bring spirit back to the people at lunch time. What *does* method are the drum, drumstick, spirits, heart-beat, songs, voice, vibration, enthusiasm, buildings, tobacco, gifts, hashtags, bodies that dance and preach, and ears and eyes that listen and observe. For this moment drumming-as-method brings back spirit to make us all connected. But the method is tricky. It is not pre-given but can shapeshift and permeate different realities with different practices and goods it asks us to re-create.

Jerry's Facebook status #1: Good morning everyone!! Happy Monday!! So since today is so beautiful out, im gonna be in front of portage place at 12 noon sharp! Come down and witness the beautiful sounds of the drum. People nowadays forget about taking care of their whole medicine wheel (spirit) so im gonna help bring it back to make us all connected again <3 have a great day ☺ #spirit #lovinglifeagain

Jerry's Facebook status #2: Someone just said that me standing in front of Portage Place drumming and singing is the equivalent to Jehovahs witnesses preaching? Hmmmm.....maby Except I dont ask if you want the prayers I just sing them to you!!! Lol ... #noconsent

Jerry's Facebook status #3: Totally was downtown drumming and singing besides Jehovahs witnesses and they got tuned out by the drum and left. Sorry. Not sorry. But they have had their time to preach for 500 years about jesus and god. But now its our turn as a nation to rise and be respected, and I also got gifted an A&W drink. Tobacco,

starbucks chocolate, and sushi!! So theres that too #creatorworksinmysteriousways!!!

Happy Monday!!!

Ledger's Comment: JWs only started up like in 1870, so their turn isn't over

The actor: Movement-relevant researcher/trickster

Movement-relevant researcher: But! Before I leave this rehearsal and become a shadow in your imagination and practice, I leave you with doubt. Doubt is good. These rehearsals all along may not have been me proudly refusing to say fuck it all to define myself by survival or meaningfully engage *with/in/on* decolonial struggles as a comedic critic. It may be me simply showing you method as a spectator or acquaintance, moving you in no way to act, at worst *doing* melodrama or at best dark comedy. Only struggling comedy or comedy of struggle. Not comedy-as-struggle. It is the movement-relevant researcher/trickster using techniques of trickery, irony and humour to perform *Hyper-Real Struggle: Reconciliation-as-Comedy*, or *A Comedy Roast of Postmodernism*. This might be yet another production where me, myself and I acting as *stage director* sets out to showcase his artistic talents, while celebrating the cast and crew before the final recital as a concession to express gratitude without ever genuinely giving up creative and material control .

I tell them:

It is a great production and an honour to work with you.

Despite challenges we all get along in here.

In the beginning I know it was difficult, but now all is good.

We share labour, stage presence, involvement and profit fairly.

We share the same values.

We all choose the same career.

We are all resilient stage people.

Our differences reconciled.

Unity in diversity.

My theatrical method and labour behind the empirical scenes and on the production is no different from any other stage person.

My labour and method do not undesirably influence or profit from the performance.

Why should I as stage director describe, *do* and have to justify my method and labour to you?

Since I murdered Shakespeare and polluted the monologue, I will just keep writing and *doing* comedic science-fiction in his absence.

Please audition or purchase tickets to the next production at a university near you.

It will be a slapstick eight-part comedy sequel called: *Oh, Canada...You so silly*

CHAPTER 4: CONCLUSION: WHAT'S EVEN THE POINT?

Where do we go from in-here/out-there?

I leave the movement-as-inquiry now, but before I turn to a familiar scene from Chapter 1, the thesis-as-research, I wish to address one last thing as these chapters become less. You might find yourself here because you have journeyed these pages tirelessly across different worlds – the thesis-world in-here and the movement-world out-there. Or even tricked me by taking a shortcut to find answers in a section titled Conclusion. But I flatten you different readers. I address you the same.

This thesis-text may appear meaningless and nonsensical, humourous and a good fiction at best. As I show you my disruptions into movement complexity it may appear as if *we* laugh *with* you. But, possibly, *at* you, the reader, for reading these pages and finding no certainty. Laughing at the scientist that attempts to model data and citations into parameters of truth when none can be found. Laughing at the critical theorist that attempts to emancipate the colonized from the colonizer, yet always subject to reproducing domination. Laughing at the academic awarding me a degree in health sciences while I write about anything from my biography to statistical narratives to survival stories about tricksters and movement-relevant researchers. Laughing at my thesis committee while I defend thesis-work that cannot be critiqued with objectivity. Laughing at the funders as I produce results that are not quick and loud. But slow, quiet and modest. They judge success (or failure) of a funding grant in aesthetic, spiritual, inspirational and emotional terms. And finally, laughing at *ourselves* for reaching this point with nothing to show, only fun times and many good laughs. But if the movement *is* satirical pandemonium, then the revolution *is* death. Any hope for a better and wiser research or movement practice, is made obsolete.

Thus, *I* do not intend to laugh *at* you, even though I might. I want to be serious for a moment. Thus, I make explicit a few disruptions I have re-created for us here. I hope to signal analytical strategy and relevance, and not my nonsense and trickery. My dialogue with you, hopefully, has not been for nothing. I hope it has been moving, even moderately. But as I expect you not to impose your thoughts, methods and practices on me as a closure to our conversation, I will respectfully do the same. These explications are not to be taken as a demonizing accusation to your work or your reading of mine, nor a prescriptive cure to remedy their parts and w(holes). But I will be quick and loud. I will even enrol the use of subheadings and bullet points for you, and make these declarations in another concluding remark. Here I title the heading for this seemingly climatic closing: *Conclusion*. So you know, and it is easy to find. If you are a reader that prefers the presence of scripture and paradise, I do these explications to accommodate and include you during our closure of existing knowledge gaps and the widening of others, not to patronize.

Chapter 1: Thesis-as-research: An ethic of accountability

- Chapter 1 provides an illustration of the ways in which our versions of reality can be assembled in various ways not simply based on *who* we are, but *what* and *how* we choose to relate to our disruptions into complexity. We have the analytical power to reveal or conceal our versions of reality. We can make reality, but we can also start and end controversy. Thus, we must balance how we represent realities and create goods (and bads) as these may not be part of the same practice and do very different things *on* the world out-there. Our analytical decisions must attempt to remain relatable and accountable to stories, storytellers and readers that interact with our texts, for which decisions can act *on* them in unintended and counterproductive ways.

- Theory, method and description vary across our research practices and are produced as effects of those practices. The world out-there cannot be defined and defended *a priori*. However, our assumptions, politics, skills, knowledges, resources and biases should not be simply bracketed away but considered in relation to and engage with empirical matters without imposing themselves *on* the world.
- The SDOH have failed to appropriately engage and account for agency and the relationality of power during processes that re-produce health inequities. In addition, it has centred the formalized health care system to the extent that the analyses of other systems and processes that determine health have become subsumed by or invisible within the field of health. They are interpreted through and limited by popular language, concepts, debates and knowledges that circulate in fields such as biomedicine, public health and medical anthropology. I distance the analysis from such terms to re-imagine the controversy. However, I mobilize the *economies of indigenous* to analyze how economic relations operate at the intersection of employment in non-profit economies and movement organizing in civil society to influence the delivery of health and social services within non-profit organizations. I relate to three determinants from an existing framework including *adequate income and sustainable economies, adequate power, and meaningful work and service to others*. SDOH thinking does not move the analysis solely, but offers an entry point to interpret this movement-relevant concept, and locate the role of agency and power during collective actions that become implicated in change processes.

Chapter 2: Movement-as-(dis)organization

- The relevance and utility of *social movement organizations* (SMO) to explain movement organization has been questioned. It is suggested that not only are

contemporary movements more heterogeneous, global and horizontally networked, but the structure offered through SMOs can become economically repressive and socially disadvantageous. However, the description of AYO! as a (dis)organization and voice in Chapter 2 offers a different path for thinking through movement organization and activity at the nexus of organization, network and family. This insight emerges as the limits of protest and computer-mediated communications are widely recognized, and coalition-building across diverse demographic and geographic communities that promotes sustained organizing efforts is needed.

- The commodification of culture and activism has been scrutinized for mis-appropriating authentic cultural identities and radical activist identities, and its submission to a destructive colonial-capitalist ideology, which is the very force that continues to threaten culture and limits the transformative role of activism. However, when the practice of commodification is appropriated from one's own culture and struggle, it may serve to enable (and still constrain) a productive response to the effects of colonial-capitalist processes. Based on my disruptions into movement complexity, these responses are related to creating opportunities (i.e. employment and helping) and breaking stereotype (i.e. awareness-raising and control over decision-making processes). Such an analysis reveals how colonial-capitalism is not a structure that is entirely vertical and imposing, thus appears natural and immutable. Rather, it is conceived of as a horizontal set of relations, more or less stable, that can become entangled and re-created through local practices. Therefore, structure is susceptible to change and can be denaturalized. But I do not propose a course of action to un-do structure as that may best be left to movement strategy and practice in the worlds we disrupt out-there.

- Scholarship has identified the limitations of *reconciliation politics* when enacted as a form of recognition and inclusion that undermine efforts to ensure sovereignty and equity for indigenous nations within the borders of settler-colonial states. These limitations in Canada have provoked the intellectual development of a *resurgence politics* among indigenous and non-indigenous scholars to challenge the liberal multicultural agenda of reconciliation by settler-colonial states and their acceptance by indigenous nations. However, the course for reconciliation in practice need not only re-create a recognized or resurgent activist subject, which puts the two at odds with one another even while trying to achieve similar decolonizing aims. Chapter 2 shows how the AYO/movement-entrepreneur may occupy a third position between the two to displace and shift this dichotomy by redefining and leveraging reconciliation politics. Despite its limits reconciliation can be used to meet individual and collective needs and aspirations through local practices *with/in* non-profit economies delivering health and social services.
- The various strategic options available to and re-created by the organization of a movement are explored through the concept of third space and the precarious conditions it creates when working *with/in* various places and positions. Third spaces seek to subvert options that appear natural, limiting or hegemonic while revealing alternative possibilities that may enable (and still constrain) the mis-alignment of movement practices with objectives in different ways. The possibilities third spaces offer in Chapter 2 are anchored in major debates and themes in various literatures related to self-determination, democratic participation, non-profit economies, employment, reconciliation, and cultural and activist identity.

Chapter 3: *Movement-as-inquiry*

- Through an allegorical description of re-creating method in anthropological research practice, Chapter 3 seeks to critique ways the postmodern condition can both undermine and enhance decolonial struggles through a variety of empirical and theoretical concepts, reflections, methods, ideas and celebrations. They range from anything as small as the self or a trickster cartoon mouse named Jerry to something as large as Canada or liberal multi(cul)(na)turalism. In other words, Chapter 3 critiques postmodernism in its various ontological forms using postmodern sensibilities within the context of postmodernism. However, it offers a third space that shows the strategic ways postmodern sensibilities such as actor-network theory can be deployed as a critical and normative tool for movement analysis and to serve decolonial struggles.
- I discuss and mobilize a fourth method/ology that acts *with/in/on* the world in-here and out-there, which we might want to use in our work to ensure respect, trust and accountability among all our relations to humans and nonhumans. It asks us to be present, to centre *native* stories, and to conduct slow, quiet and modest research. It is a multi-method, a good method and a critical method that can deal with movement practice and complexity, but also acts of *native* survivance we listen to and witness within stories and field-work. We can speak about the other in more subtle, nuanced and creative ways that adequately distribute voice, activism and our gaze, and draws from yet escapes the constraints imposed by identity politics over *who* can speak for *who/what* when disrupting and writing reality.
- Through the mobilization of a fourth method/ology in relation to the concept of survivance gifted to us by Gerald Vizenor, the method/ology offers not only a way to gather complex data in different ontological forms (i.e. oral, visual, textual, personal

embodiment, spiritual), but to analyze and interpret the world in-here and out-there. Irony, humour and trickery become tools for analysis which emerged from the writings and readings of Vizenor, and empirical disruptions I made into movement complexity and reflections on movement re-creation. They share aims to elevate strengths, goods and gifts while at the same time destabilizing challenges, threats and repression. But irony, humour and trickery are also the goods we might hope to achieve through our research practice that link the seemingly incommensurable function and aims of postmodern material-semiotic tools *doing* hyper-reality and decolonial struggles *doing* survival.

There Is a Point to Be Made

Now that we understand or have come close to misunderstanding my relations to research and movement practice, where do we go from in-here and out-there when we strategically and inadvertently disrupt and act *with/in/on* the empirical controversies we encounter during research with movements. I address you, the researcher that attempts to work from in-here with science and out-there with movements. When controversies of commodification, reconciliation and multi(cul)(na)turalism circulate in different places and scenes, we can (and perhaps must) re-create ourselves when we work with the world in-here, and talk and write about the world out-there. Thus, the last gift I offer are parts to a w(hole) that may help our research practice occupy a third space *within/against*. It is to un-know and un-do our place, position and practice. Maybe it is a guide. Maybe a framework. Or maybe a set of teachings. But maybe it offers everything you need or nothing meaningful at all.

- We can (and perhaps must) become a helper that supports and follows *them* out-there, and leads among *us* in-here.

- We can (and perhaps must) become present in a Village that shares resources to take care of *us* out-there, and nurture it and give back to *them* from in-here.
- We can (and perhaps must) use our voice to talk with *them* out-there, and talk back to *us* in-here.
- We can (and perhaps must) celebrate through laughter with *them* out-there to elevate our spirits and continue our work, but also to laugh at *us* in-here for our work might be absurd and irrelevant.
- We can (and perhaps must) practice with humility to become comfortable with silence, mis-understanding and difference when working with *them* out-there, and become welcoming when *we* invite them in-here.

Before I leave you again, I remind you that without closures, one should never forget to read appendices. We often neglect them, but they contain a wealth of information and stories that are left silent about our research practices and what we actually accomplish and fail to do behind the empirical scenes. One might even be creative and accidentally tell a story about another production that does not re-create a thesis-text but a different set of knowledges moving and acting in different spaces and ontological forms, and with different audiences and intentions.

EPILOGUE

Writing *reality* is an ontological and epistemological activity. I am not *the* author of AYO! that writes its master narrative and concludes on what it in fact *is*. I am but *one* author that writes on how I have seen it act and change, as well as being implicated in those actions and changes based on my disruptions into movement complexity. I do not tell of answers to questions raised. But writing is also a political activity, one in which we must make a choice on what we show and how we represent reality through our texts. Our choices may have *very real* and material consequences. It is choosing to write about the *goods* and/or *bads*. Here I choose to write about the former more so than the latter. The *goods*. One might call my approach a settler's move to innocence. I call it a helper's move to uncertainty. It risks *re-doing* colonization and settlement. But possibly, *un-doing* it, too. An uncertainty that seeks to denaturalize what we think we know about our relationships with indigenous youth movements as we embark on journeys with them to both unchartered yet familiar territories. To third spaces where we look at and do things differently, work within and against the constraints of systems, and refrain from becoming too complicit or radical through whatever practice we locate ourselves. Where we *unsettle*. I use this word intentionally because here it is not to unsettle the settler, or even settler-colonial discourse, for which this work is taking place elsewhere. Here it is to unsettle the conceptual tools and resources we use as scholars, researchers, students and circumstantial activists within the academy that re-create a totalizing precedence, and sanction ascendancy and imposition over all others.

Here! It is to denaturalize what it means to *do* an economic actor, for stereotypes have cast residents as lazy, apathetic and unemployable. It is to denaturalize what it means to *do* a movement actor, for stereotypes name organizers as non-radical activists conceding to dominant liberal ideology and practices. It is to denaturalize what it means to *do* a non-profit service organization, for norms render activities in these spaces as humanitarian and not

economic. It is to denaturalize what it means to *do* a social movement organization, for norms name these structures as self-serving and inadequate in this historical moment. And it is to denaturalize what it means to *do* critical research, for norms tell us to interrogate and re-create *isms* for which intellectual actors benefit and movement actors may find irrelevant or may know all too well. Many more acts of denaturalization and re-creation have occurred here. They are methodological choices from which ethical and practical outcomes for movements flow. Not ethical choices *in/of* themselves.

However, my relationship to health during the preceding disruptions into movement complexity is informed by my disciplinary training. I am expected to re-create a thesis that recognizably aligns with a Community Health Sciences department, including degree requirements, funders and a thesis committee, even though my analysis moves me further into fields such as childhood sociology, cultural anthropology, human geography, social movement theory, and native and gender studies. I must wonder and be wary how this third space that seeks to denaturalize might be co-opted. My disruptions might be consumed as *evidence* in health disciplines if a scholar/researcher were to type in a search engine: *indigenous, youth, health*. Disciplines that tend to biologize and pathologize the youthful indigenous body through disruptions made by biomedicine and developmental theory. Disruptions may seek to support the economic activity of scholar/researchers solely, and translate voice and participation into depoliticized sites of intervention linked to cognitive and health outcomes. Not ones of political and social change. For these actions I cannot control. But I must be accountable enough to know they exist and ready to challenge them through my ongoing disruptions into the complexities of theory and research practice.

ENDNOTES

¹ The Four Worlds First Nations-derived 14 Determinants of Health framework (2014, p.210) defines three determinants of health I relate to. They are as follows: 1) *adequate income and sustainable economies*: access to the resources needed to sustain life at a level that permits the continued development of human well-being, as well as processes of economic engagement that are capable of producing sustainable prosperity; 2) *adequate power*: a reasonable level of control and voice in shaping one's life and environment through processes of meaningful participation in the political, social and economic life of one's community and nation; 3) *meaningful work and service to others*: opportunities for all to contribute meaningfully to the well-being and progress of their families, communities and nations, as well as to the human family.

² The usage of the term can be traced to Althea Guiboche, founder and organizer of a grassroots collective in the Village, *Got Bannock!* For more details see Chapter 3, Section 5, Part 1: *A creation story of the Village told by the Bannock Lady* in a comic book produced by AYO!, *Frankensteining Violence into Opportunity: a short tale from the Village* (2018)

³ The gathering was initiated by one young man. It evolved from an idea of an initiative called *Project SAM* (Support for Aboriginal Men). However, the gathering was re-created as Aboriginal Youth Opportunities (AYO!) to provide two volunteer and two employment opportunities. Once the opportunities were shared within 15 minutes participants at the gathering did not know how to proceed. They decided to meet on an ongoing basis. However, the use of the term *movement* was chosen to describe AYO! in 2012. It seeks to better reflect the horizontally networked activities different actors engage in and distances AYO! from being associated with bureaucratic non-profit organizational structures and logics. Although the use of *movement(s)* is similar to the use of social movements frequently operationalized and described in academic literatures, I do not write on what the AYO! movement in fact *is* other than the different variations it assumes in practice (e.g. movement-as-(dis)organization, movement-as-voice, movement-as-method, etc). I show instead of define. The literal movements, configurations and functions of actors, human and nonhuman, become the *movement*. The *social movement(s)* we find in scholarly literatures is a concept through which we interpret reality. It is not a reality in/of itself out-there. Thus, empirical observations are not modelled within and judged against a standard of truth, but become hybridized with concepts from whichever scholarly literature we locate ourselves. All variations of movements are just as real as others, including social movements, and must be read in relation to one another with the shared aim not to re-create knowledge on what a movement *is*, but how collective action multiplies and is enacted in practice. To approach reality and science in this way becomes a site in which to re-imagine the borders on what *is* a social movement organization, protest, transnational network or any other concept that moves across social movement scholarship yet may be irrelevant to us in this historical moment. Through an analysis to mobilize the economies of indigenous misery, I re-imagine the borders of one concept in particular, the *social movement organization* and its relevance.

⁴ The concept was made popular by John McCarthy & Mayer Zald (1977) in their widely cited article *Resource Mobilization and Social Movements: A Partial Theory*. Examples of

popular North American SMOs include Green Peace, Habitat for Humanity, People for the Ethical Treatment of Animals (PETA), Mothers Against Drunk Driving (MADD), National Association for the Advancement of Colored People (NAACP), and American Indian Movement (AIM).

⁵ Movement actors often reject the identity of *activist* and *leader*. They choose alternative terms to decenter authoritative positions during movement gatherings and (dis)organizing.

⁶ Helping is differentiated from volunteering. Helping is re-created as an unstructured and organic action to give back. Volunteering is re-created as a structured and intentional action to give back. Both actions are unpaid, however.

⁷ *Re-creation* is a concept I enrol throughout the text informed by *AYO creation stories*. I do not analyze AYO creation stories here but must make note of them. These are not Creation Stories that tell the events of Creation, how the world began and life came to inhabit it. These are stories about AYO! re-creation. They are *done* by bodies, voices and sacred objects. They contain and re-create knowledges of the histories, memories, actors, sacred objects, families, objectives, events, and processes of movement re-creation. Not only are they intended to be told and heard, but they also show and teach. Hence often spoken in and relate to specific places and times when needed. Yet they are partial and predicated on making some stories visible and others invisible. Thus require the story-listener to be an active participant in the act of story-telling for a coherent wholeness is never fully achieved but may be pursued. Stories change across different spaces and over time as the movement is re-created. They enrol different actors to become story-tellers and story-listeners. Although these stories are not overtly visible in this text, they are *done* here to serve as my tool to make disruptions into movement complexity. They allow me as the researcher/analyst to unbracket yet still make sense of complex relations, without going astray and getting *too* lost into the ambiguities of cynicism and meaninglessness.

⁸ While I enrol many of these terms throughout the text, I refrain from the words *perform*, *embody* and *construct* due to their strained and contentious history in the social sciences and association to critical theory. Moreover, these words denote a form of perspectivism prevalent among social constructionists which treats reality as a singular datum point upon which multiple perspectives are used to view a subject/object equally while leaving that subject/object untouched (Mol, 2002). Epistemological multiplicity is the result. Thus any attempt to denaturalize what *is* natural is never adequately realized. Rather I take a post-plural approach to perspectivism. I treat reality as multiple data points upon which different perspectives *enact* or *re-create* many subject/objects. Reality becomes more than a few but less than many. What *is* natural is disrupted ontologically.

⁹ Lavoie and colleagues (2008) suggest that sustained policy efforts to improve the health services and health status for First Nations and Inuit occurred after the release of a policy document, *Statement of the Government of Canada on Indian policy* (also known as the *White Paper*) in 1969 by Prime Minister Pierre Trudeau, leader of the Liberal Party of Canada. The White Paper was viewed as an assimilationist policy due to the abolishment of the Indian Act, which granted registered Indians unique status and rights despite its limitations. The document *Citizens Plus* (also known as the *Red Paper*) was a response by indigenous nations. In 1979 the first concerted effort to develop a national Indian Health

Policy was tabled by Prime Minister Joe Clark, leader of the Progressive Conservative Party of Canada.

¹⁰ See well-known empirical studies of science including *Laboratory Life: The Construction of Scientific Facts* by Bruno Latour and Steve Woolgar (1979) and *The Pasteurization of France* by Bruno Latour (1988). For a short overview on the making of (risk factor) epidemiological knowledge see *Contemporary Epidemiology: A Review of Critical Discussions Within the Discipline and A Call for Further Dialogue with Social Theory* by Maria Wemrell & colleagues (2016).

¹¹ Two broad determinants of economic success were later added into the program of research, *nation-building leadership* and *strategic orientation* (Begay, Cornell, Jorgensen, & Kalt, 2007).

¹² Since the initial publication of articles the authors have taken into consideration many of these methodological challenges.

¹³ The Indian Act (1876) is a document legislated by the Federal Government of Canada used to govern and regulate the administration of registered or status Indians within the boundaries of reservations or bands, including services, rights, responsibilities and state-derived band council governance structures.

¹⁴ Three additional markers were later identified including *involvement of women in local governance, control over child welfare* (Chandler & Lalonde, 2008) and *knowledge of traditional language* (Hallett, Chandler, & Lalonde, 2007).

¹⁵ Civil institutions refer to non-governmental and non-profit establishments organized to serve the interests of citizens, and deliver health, educational, cultural, public safety and social services. They are distinct from governmental or corporate organizations. Based on various criticisms, they suggest the work of Chandler and Lalonde reduce self-governance to the function of self-administering Indian Act derived (colonial) civil institutions. However, I bracket these critical insights to focus on (co-constitutive) variables related to employment and collective efficacy to show that local control and self-governance *alone* may not be productive in this historical moment. Given the disruptive and relational nature of colonization, a more complex treatment of self-governance is required to understand and respond comprehensively to the improvement of community wellness (or reduction of communities in crisis)

¹⁶ Associational communities described here are not the only pathway for indigenous nations to re-create urban forms of self-governance. *Urban reserves* are another form of self-governance I encountered in the field which are located in or near a state-sanctioned municipality. They may be re-created as reserves located in urban areas or satellite reserves that maintain connection to rural reserves. As satellite reserves, they primarily serve the economic development needs of members residing on-reserve. Having greater access to urban markets business ventures receive tax exemption status and return revenues to rural on-reserve First Nations. However, urban reserves are not common among many First Nations.

¹⁷ Scott Jay (2016) offers a critique of the Postmodern Left. He argues that despite postmodernism's rejection of objective reality to dismantle neoliberalism and other oppressive systems, postmodernism itself is re-created in objective and oppressive ways through non-governmental organizations (NGO). NGOs serve to engage in a leftist politics of social welfare and justice. Yet they are limited in their capabilities to effect social and political change given accountabilities to funders (i.e. governments and foundations), which are driven by market logics. Accordingly, reformism and revisionism become the only options. Other than funders, these activities seek to primarily benefit employees within NGOs (i.e. NGO leaders and intellectuals) at the expense of membership. The Postmodern Left simulates and re-creates the neoliberal ideals it attempts to challenge. For a further discussion of this phenomena see *The Revolution Will Not Be Funded: Beyond the Non-Profit Industrial Complex* by INCTE! (2017). For an examination of the similarities between neoliberalism and postmodernism see Hans van Zon (2013).

¹⁸ The concept to describe the phenomenon of the *economies of indigenous misery* by movement actors is not a new concept or one specific to AYO!, whereby ethnicity or culture are commodified for commercial use either by indigenous or non-indigenous actors. It can be re-created in various ways and has gone by many titles including the “*Indian Industry*” (Poppowell, 2010) or “*Selling the Indian*” (Meyer & Royer, 2001). Although commodifying ethnicity and culture has often been taken to be a *bad* and not a *good*, examples illustrate how a market form of sovereignty has been strategically re-created to assert an indigenous form of sovereignty in opposition to the state. A widely cited text describing the phenomenon among indigenous nations in South Africa includes *Ethnicity Inc.* by John Comaroff & Jean Comaroff (2009).

¹⁹ Winnipeg Free Press, February 28, 1984; Original newspaper article cited in a blog post West End Dumplings. (May 29, 2012). *Selkirk Avenue's Bell Tower*. Retrieved from <http://westenddumplings.blogspot.ca/2012/05/selkirk-avenues-bell-tower.html>

²⁰ The non-profit organization (NPO) and registered charity (RC) are not the same even though they operate on a non-profit basis. Definitions vary under the Government of Canada's department, Canada Revenue Agency, which administers taxation laws. Differences are many and nuanced based on registration, tax receipts and returns, spending requirements, designation, income tax exempt status, payment of sales tax, and benefits to membership. But general distinctions are made regarding purpose. The NPO is organized for social welfare, civic improvement, pleasure or recreation, or other purpose except profit (e.g. festival organizations). The RC is organized for poverty relief, educational and religious advancement, and purposes that benefit the community (e.g. library or animal shelter). For the purposes of analysis these differences have been flattened. Moreover, these two forms of organization should not be confused with a not-for-profit corporation, which acts similar to a business corporation. They can make a profit and may have to pay regular corporate taxes. They are dissimilar to business corporations based on decision-making and organizational structures.

²¹ Werner, A., Distasio, J., & McCullough, S. (2015). *Living in the Red: Exploring Winnipeg's Debt-Scape*. Winnipeg: Institute of Urban Studies.

²² A 2011 statistical profile of (un)employment rates, labour force participation and low income residents in the Village (North End) compared to the Village (Winnipeg) are as follows: employment rate (55% vs. 64%), unemployment rate (9.5% vs. 5.9%), participation in labour force (36% vs. 20%), low income residents (33% vs. 16%). Unemployment has increased since 2006 (+1.2%) and employment has decreased since 2006 (-0.6%). The north part of the neighbourhood disproportionately fairs better on all measures than the south part, and they reflect the worst outcomes in Canada (Winnipeg Regional Health Authority, 2014). However, low unemployment rates do not equate to inadequate earning power. Other forms of (non)monetary earning power include: government-sponsored employment and income assistance, bartering with goods and services, illegal economic activities, selling used goods.

²³ Roles include organizer, creative director, youth engagement coordinator, communications, outreach, helpers, cultural coordinator.

²⁴ Disadvantage may include, but is not limited to, challenges related to poverty, homelessness, racism, addictions, and fetal alcohol spectrum disorder (FASD).

²⁵ Training is not exclusive to service organizations. It also moves in universities or recreation centres.

²⁶ ARROWS can also be offered to the trainee/service-user. However, in this case influence is not intended to alter service organization practices but the behaviour, skills and knowledge of individual trainee/service-users.

²⁷ When labour is sold for free, it is often done with the intention to brand the movement-as-voice by the AYO/resident. Here the process is not commodification but branding. But these processes do not act in isolation of one another, however. Branding acts to augment the sale of participatory labour and the movement-as-voice in spaces and non-spaces. These include the presentation, news media, and social media. It also serves to engage outsiders in movement gatherings to meet movement-oriented objectives against/elsewhere from the non-profit economy in civil society. It is a relation connecting economic activity to movement activity. Due to the limitations of space within the thesis my disruptions into the complexities of branding have been bracketed.

²⁸ Due to the sensitivity of empirical observations many have been bracketed to protect the anonymity and confidentiality of Village actors. To enrol these empirical observations into the text yet ensure distance is maintained, the difference between analysis and observation has been flattened.

²⁹ Formalized education and training may include, but are not limited to, a university or college degree program, such as a Bachelor or Master degree.

³⁰ Although a résumé is expected from all applicants to assess employability during the hiring process, there are several variables that influence the decision to hire an economic actor or not. However, a select number of variables are considered for the purposes of analysis and others are bracketed due to complexities beyond the scope of the thesis-text. A relevant variable bracketed from the analysis of lived experience yet should be highlighted is *social*

differences, which can disrupt standards that assess employability in discriminatory ways. While the disruption of social differences is recognized by actors in the field during the assessment of employability, empirical observations are unavailable to support these analyses in a meaningful way. These differences involve social locations/identities based on race, ethnicity, gender, geography, age and so forth. The meanings (or stereotypes) assigned to social differences can function to disrupt standards that disproportionately include or exclude economic actors from different social groups (e.g. racism or racial stereotypes exclude racialized economic actors during hiring practices). Despite the absence of social differences during the analysis of economic standards, they appear during an analysis of market forces known as the *politics-of-reconciliation*. Social differences in the form of ethnic and territorial differences are discussed to explore how they disrupt the politics-of-reconciliation.

³¹ A 2011 statistical profile of education rates in the Village (North End) compared to the Village (Winnipeg) is as follows: no certificate, degree or diploma (36% vs. 20%) Education rates have decreased since 2006 (-3.7%). The north part of the neighbourhood disproportionately fairs better than the south part. This measure reflects the worst in Canada (Winnipeg Regional Health Authority, 2014). Barriers to formalized education and training may include, but are not limited to, single parenting and lack of access to child care, dysfunctional family life, addictions and mental illness, and financial instability.

³² It must be noted that technical experience is necessary, however, not sufficient to become employed. Moreover, technical experience can become a form of *lived experience*. To demarcate conceptual boundaries this form of experience can be referred to as *work experience*. Similarly *lived experience* can become a form of *work experience* as well. For the purposes of analysis these complexities have been bracketed.

³³ Different criminal histories are assessed differently. For instance, allegations of child abuse or sexual exploitation would be assessed differently from possession of a weapon in a criminal record. However, offences deemed more serious may even be retracted based on assessment of the underlying cause. For the purposes of analysis these differences have been flattened.

³⁴ For example, training and certification may include: *Non-Violence Conflict Management/Crisis Intervention Certification* (Red River College); *CPR/First Aid Training* (Canadian Red Cross); *Suicide Prevention Training Series, Trauma-Informed Care training* (Klinic); *Building Circles of Support: Educational Series on Fetal Alcohol Spectrum Disorder* (Manitoba FASD Centre); *Family Support Worker/FASD Dual-Certificate* (Urban Circle Training Centre); *Child and Youth Care Certificate Program* (Red River College-Ndinawemaaganag Endaawaad) *Family Violence and Addictions, Women and Substance Use, Aboriginal People and Addictions: What are the Issues?*(Addictions Foundation of Manitoba). The only diploma program offered to those with lived experience that aligns with the type of economic activity of the service-user/resident described under the theme “Lived experience” is the 2-year *Child and Youth Care* diploma (Red River College).

³⁵ An example of a research ethics policy adopted as a national standard in Canada is the Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans, Second Edition (2010). It regulates natural sciences, health sciences, and social sciences and humanities research.

³⁶ Find the “Truth” and the “Reconciliation” documents here:

http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec_Summary_2015_05_31_web_o.pdf and

http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

³⁷ Although empirical observations primarily come from advisory committees/boards and not boards of directors, this difference has been flattened out. Boards of directors are harder to access for observation due to matters of exclusivity and privacy. AYO/residents act with/in them nonetheless. But I should note a few similarities and differences here. Structures and engagement within the different boards are similar such as meeting arrangements, participation in important discussions, and composition of key stakeholders (e.g. past directors or donors). However, *boards of directors* appoint advisory committees/boards, are legal governing bodies with legal responsibilities and fiduciary duties, and are not relied upon to the same extent as advisory boards. Boards of directors have more authority than an advisory committee/board. Thus the use of influence and engagement with other influence-users such as senior management actors is far greater (e.g. chief executive officer, directors, etc).

³⁸ In the case of many boards, especially a board of directors whose direct influence may be shaped by compensation, board-members are not compensated due to a conflict of interest. These conflicts of interest are the reason paid service-providers or senior management within a service organization do not work in boards.

³⁹ The differences between self-care (i.e. personal time and space), movement participation and economic participation are conceptual and often overlap. Self-care for the AYO/resident may include: staying at home, hanging out with friends, karaoke, and participating in spiritual ceremonies or recreational activities. Other strategies to ensure the body does not experience burnout are choosing priorities, managing time, and learning to say “no”.

⁴⁰ I use the term *circumstantial helper* to identify my role *with/in* the AYO! instead of the more commonly used term in the analytical repertoire of anthropology, *circumstantial activist*. I do not mean to conflate the two terms as they are re-created in very different ways, such that my role during fieldwork with the movement is to support or follow. It is not to advocate or lead on its behalf against/elsewhere from the non-profit economy during movement gatherings.

⁴¹ The re-creation of AYO! as the movement-as-inquiry is further outlined in Chapter 3.

⁴² Graeme Chesters and Ian Welsh (2006, p. 33) suggest agency of individual actors has often been neglected within social movement scholarship. They refer to these actors as *free radicals*, *movement entrepreneurs* and *intellectuals* whose role can be significant to collective action. Through my analysis I describe the AYO/resident as an individual economic actor. Although I do not describe the movement-as-disorganization to a great degree, where analysis of the collective movement actor is described, an individual movement actor can equally play a significant role.

⁴³ New social movement theory (NSMT) has roots in European approaches to social movement scholarship. Simply, NSMT attempts to explain the phenomena of post-industrial social movements that do not prioritize class formation and identity as the axis for social action. A foundational argument is that contemporary social movements are distinctive from historical movements (i.e. labour movements) based on ideology, goals, tactics, structures and movement actors. Issues are not limited to labour or capitalism but may be related to anti-nuclear war, LGBTQ rights, civil rights, animal rights, indigenous rights or non-suffrage women's rights. See *New social movements: A critical review* by Nelson Pichardo (1997).

⁴⁴ I could turn to other approaches to locate Mellucian thinking, but the approach proposed by Bevington and Dixon is most relevant for the purposes of my discussion. See other examples including militant ethnography (Juris, 2007), activist research (Hale, 2006), Participatory Action Research (Kapoor & Jordan, 2009), queer public sociology (Santos, 2012), and solidarity research (Brem-Wilson, 2014).

⁴⁵ The authors choose this term to align various Euro-American approaches to social movement theory including resources mobilization theory and political opportunity theory. These theories attempt to explain how and why social movements succeed or fail and primarily locate movement activities to SMOs. In broad terms, the former focuses on rational choices actors make to acquire and mobilize resources, while the latter considers these rational choices in relation to external structures of political opportunity. These theories emerged during a time social movement scholarship historically conceptualized movement activities, usually protest, as deviant and irrational forms of collective behaviour. This structural-functionalist approach sought to rectify behaviour to ensure stable and cohesive societal functioning. See *Understanding Social Movements: Theories from the Classical Era to the Present* by Steven Buechler (2011).

⁴⁶ Even here I must recognize that the concepts, language and style I enrol may be unfamiliar to movement actors who might read this text. For them, however, I *speak* and *talk back* in a different way to communicate ideas and analyses against/elsewhere from the academy. Here I write in direct response to the scholar/researcher. The intention of the thesis-text is not entirely based on consensus and agreement with movement actors on what to analyze and represent, rather it is based on relevance. What is relevant here is to enact the thesis-text as a form of irony directed to scholar/researchers (see further discussion in Chapter 3), not as intellectualism for the academy or an easily accessible text for movement actors, which it might end up becoming for either readership.

⁴⁷ An example of a text I found moving in the field is *Building a Movement to End the New Jim Crow: an organizing guide* by Daniel Hunter (2015).

⁴⁸ *Movement histories* may relate to the tool I use to make disruptions into movement complexity, *AYO creation stories*.

⁴⁹ I encountered many critical texts read by movement actors during fieldwork such as: Andrea Smith's *Heteropatriarchy and the Three Pillars of White Supremacy: Rethinking Women of Colour Organizing* (2016), Harsha Walia's *Undoing Border Imperialism* (2013),

Red Rising Magazine, and a WordPress blog containing a database of texts, *Decolonization: Indigeneity, Education & Society*.

⁵⁰ I enrol the concepts of *witnessing* and *listening* offered by Natalie Clark (2016) to describe her praxis-informed work with indigenous girls and young women experiencing violence. Based on my disruptions into movement complexity I would also add the practices of *writing* and *organizing*.

⁵¹ *Critical indigenous scholarship* should not to be conflated with *Indigenous Critical Theory* (see Byrd, 2011, p. xv). Critical indigenous scholarship is enrolled here to encompass a wide and disparate scholarship by various scholars, researchers and activists engaging with indigenous knowledges and struggles, for which Indigenous Critical Theory may be an element.

⁵² Settler-colonial studies and theory is a discipline or body of knowledge to interrogate the asymmetrical power relations between western imperial powers and indigenous nations. Unlike colonialism which requires *native* bodies and subjects to sustain colonies, settler-colonialism seeks to eradicate the *native* entirely for the purposes of resource extraction and land settlement by *settlers*. The periphery becomes the metropole. Colonialism ends but settler-colonialism persists indefinitely. The new workforce is restructured around slave, migrant or indentured labour to replace the *native* and serve the *settler*. Other variations of the settler-slave-native triad exist, such as settler-arrivant-native (Byrd, 2011).

⁵³ Tuck and Yang (2012) enrol an example of the anti-capitalist Occupy Movement to illustrate *Move to Innocence VI: Re-occupation and urban homesteading*. They show how settler-colonialism is re-created through solidarity work. Diverse movement actors call for the redistribution of wealth from the 1% to the 99%. However, the 99% super-majority fails to consider wealth in the form of stolen indigenous land. Indigenous nations comprising the super-minority (0.9%) are thus made invisible and reoccupation is re-created. See articles by Lewis (2012) related to anti-colonial critiques of social movement research and Barker & Pickerill (2012) for distinctions between anti-colonial anarchism and decolonization.

⁵⁴ These sentiments are echoed in New Zealand by Rangimarie Mahuika's (2008) article *Kaupapa Māori theory is critical and anti-colonial*.

⁵⁵ Few notable indigenous scholar/researchers and activist/experts have critiqued reconciliatory politics in Canada framed as a politics-of-recognition, whereby a liberal settler-colonial agenda of assimilation is disguised as inclusion, thus undermining indigenous political and land rights. See examples from Alfred and Cornthassel (2005), Simpson (2011), Simpson (2016), Belcourt (2016). However, further insights may be gleaned from South America, albeit in different terms. Charles Hale (2002) argues that state-endorsed multicultural recognition in Guatemala has in fact supported neoliberal restructuring. Neoliberal multiculturalism has afforded minimal cultural rights to indigenous Maya communities leaving past and ongoing injustices unaddressed. However its concessions and limitations have opened new spaces Maya activists occupy. Two dominant activist subjects have been re-created, for which they position the indigenous rights movement as a *menace* in Guatemalan society: the recognized (moderate) and the recalcitrant (radical). Focusing on the local politics of a municipality Hale provides a detailed ethnographic account of the changing

relations between minority Maya and majority Ladinos as the latter becomes increasingly subject to similar material conditions of the Maya. While the concept of *inter-culturalidad* (i.e. intercultural) is used by Ladino-controlled institutions to enact a form of cultural sensitivity without any concessions, the concept has been re-created by Maya to advance safer and less conflictive gains in health, language, communications, development, politics, and spiritual revival. In some case these are substantial. Despite Maya recognizing that opportunities afforded by *inter-culturalidad* do not entirely address issues of collective mobilization and empowerment, and structural inequity, Hale suggests that the most effective response to this menace may not be to engage in direct opposition to neoliberalism by activists, but rather to reject the dichotomy of moderate and radical it re-creates altogether. Through rejection a new activist subject can be re-articulated to dismantle neoliberalism, however that vision proceeds. Yet insights by Marisol de la Cadena (2010) further dissolve these boundaries of re-articulation. She asks us to move beyond an ethnic politics of indigeneity. A different political practice must attend to nonhuman sentient *earth-beings* increasingly enrolled into a multinatural political arena by indigenous movements, such as rivers, mountains, animals and forests.

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APPENDICES

APPENDIX A

Semi-Structured Interview Guide

- 1. Can you tell me how Aboriginal Youth Opportunities began?**
 - What is Aboriginal Youth Opportunities?
 - Can you tell me what Aboriginal Youth Opportunities is trying to achieve?
 - Who is part of Aboriginal Youth Opportunities and what makes it up?
- 2. What is your role in Aboriginal Youth Opportunities?**
 - When did you get involved in Aboriginal Youth Opportunities?
 - What have you done in Aboriginal Youth Opportunities? What do you do?
- 3. Can you tell me about [Meet Me at the Bell Tower/Politix BS/Fearless R2W/Leadership/Arrows Youth Engagement Strategy/Campaigns & Events]?**
 - What do you do during these activities?
 - Do you address violence through these activities? If yes, how?
- 4. What are some of the successes of [Meet Me at the Bell Tower/Politix BS/Fearless R2W/Leadership/Arrows Youth Engagement Strategy/Campaigns & Events]?**
 - How and why have these successes been achieved?
- 5. What are some of the challenges of [Meet Me at the Bell Tower/Politix BS/Fearless R2W/Leadership/Arrows Youth Engagement Strategy/Campaigns & Events]?**
 - How and why do you think these challenges occurred?
- 6. Do you think AYO and its different initiatives can be replicated elsewhere? Why and how?**

*The interview guide was produced iteratively during field-work. This preliminary version was approved by the Health Research Ethics Board (HREB), but a finalized version was later submitted as an amendment post study approval, which is shown above, and further adapted in the field to align with different actors engaged in AYO! related activities (preliminary and adapted versions not show here). Interview participants were identified based on the relevance of their role and knowledge in the Village, and not based on consensus or capturing variability in an attempt to reach data saturation. Interviews were conducted before movement-relevant questions emerged among movement actors and alongside readings of the scholarly literature. Thus interviews primarily sought to trace and describe AYO! activities and networks, which preceded a more analytical exercise to show the function of the movement in its different variations (e.g (dis)organization, voice, method/ology, etc). Interview data were filtered through emerging movement-relevant questions related to the *indigenous economies of misery* and the commodification of culture/ethnicity/activism. These questions were dissimilar from interview questions I initially asked related to youth, violence and anti-violence organizing, which are common frames associated with AYO! objectives and strategy through research, media, and public discourse. However, different forms of the movement I disrupted yet are bracketed away from the thesis-text still exist as reflections, analyses, stories and data points waiting in a hard drive to be stored, erased or further analyzed and represented as talk and text. They more fully capture the processes of voice commodification and the relationality between non-profit and market economies, civil society and movements. These include, but are not limited to, movement-as-story, movement-as-disorganization, movement-as-gathering, movement-as-intervention, movement-as-brand, and movement-as-frame.

APPENDIX Y

Research Ethics Protocols & Procedures

Health Research Ethics Board Approval

 UNIVERSITY OF MANITOBA	Research Ethics - Bannatyne Office of the Vice-President (Research and International)	P126 770 Bannatyne Avenue Winnipeg, Manitoba Canada, R3E 0W3 Telephone : 204-789-3255 Fax: 204-789-3414
HEALTH RESEARCH ETHICS BOARD (HREB) CERTIFICATE OF FINAL APPROVAL FOR NEW STUDIES Full Board Review		
PRINCIPAL INVESTIGATOR: Darrien Morton	INSTITUTION/DEPARTMENT: U of M/Medicine/Community Health Sciences	ETHICS #: [REDACTED]
HREB MEETING DATE: December 14, 2015	APPROVAL DATE: December 23, 2015	EXPIRY DATE: December 14, 2016
STUDENT PRINCIPAL INVESTIGATOR SUPERVISOR (if applicable): Dr. J. Laviole		
PROTOCOL NUMBER: NA	PROJECT OR PROTOCOL TITLE: Charting and Transforming Young People's Participation in Wellness-Related Decision Making: A Network Analysis of an Indigenous Grassroots Youth Movement in an Inner-City Neighbourhood	
SPONSORING AGENCIES AND/OR COORDINATING GROUPS: Manitoba Research Alliance		
Submission Date(s) of Investigator Documents: November 30 and December 21, 2015		REB Receipt Date(s) of Documents: November 30 and December 21, 2015
THE FOLLOWING ARE APPROVED FOR USE:		
Document Name	Version(if applicable)	Date
Protocol: Protocol Revised REB Submission Form submitted December 21, 2015		
	V. 1	November 30, 2015
Consent and Assent Form(s): Research Participant Information and Consent Form - Part 1 - Interviews Research Participant Information and Consent Form - Part 2 - Picture and/or Text Research Participant Information and Consent Form - Part 3 - Workshop		
		December 21, 2015 December 21, 2015 December 21, 2015
Other: Community Partner Permission Letter		
		November 30, 2015
CERTIFICATION The University of Manitoba (UM) Health Research Board (HREB) has reviewed the research study/project named on this <i>Certificate of Final Approval</i> at the <i>full board meeting</i> date noted above and was found to be acceptable on ethical grounds for research involving human participants. The study/project and documents listed above was granted final approval by the Chair or Acting Chair, UM HREB.		
HREB ATTESTATION		
- 1 -		
umanitoba.ca/research		

The University of Manitoba (UM) Health Research Board (HREB) is organized and operates according to Health Canada/ICH Good Clinical Practices, Tri-Council Policy Statement 2, and the applicable laws and regulations of Manitoba. In respect to clinical trials, the HREB complies with the membership requirements for Research Ethics Boards defined in Division 5 of the Food and Drug Regulations of Canada and carries out its functions in a manner consistent with Good Clinical Practices.

QUALITY ASSURANCE

The University of Manitoba Research Quality Management Office may request to review research documentation from this research study/project to demonstrate compliance with this approved protocol and the University of Manitoba Policy on the Ethics of Research Involving Humans.

CONDITIONS OF APPROVAL:

1. The study is acceptable on scientific and ethical grounds for the ethics of human use only. ***For logistics of performing the study, approval must be sought from the relevant institution(s).***
2. This research study/project is to be conducted by the local principal investigator listed on this certificate of approval.
3. The principal investigator has the responsibility for any other administrative or regulatory approvals that may pertain to the research study/project, and for ensuring that the authorized research is carried out according to governing law.
4. **This approval is valid until the expiry date noted on this certificate of approval.** A **Bannatyne Campus Annual Study Status Report** must be submitted to the REB within 15-30 days of this expiry date.
5. Any changes of the protocol (including recruitment procedures, etc.), informed consent form(s) or documents must be reported to the HREB for consideration in advance of implementation of such changes on the **Bannatyne Campus Research Amendment Form**.
6. Adverse events and unanticipated problems must be reported to the REB as per Bannatyne Campus Research Boards Standard Operating procedures.
7. The UM HREB must be notified regarding discontinuation or study/project closure on the **Bannatyne Campus Final Study Status Report**.

Sincerely,



John Arnett, PhD., C. Psych.
Chair, Health Research Ethics Board
Bannatyne Campus

- 2 -

Please quote the above Human Ethics Number on all correspondence.
Inquiries should be directed to the REB Secretary Telephone: (204) 789-3255/ Fax: (204) 789-3414

*There is a discourse in health disciplines about doing sensitive research with indigenous individuals and communities, and especially youth. This discourse is contingent on a long-standing history of harmful research relationships with outsider researchers, and disregarding practices that value individual and collective consent among many indigenous nations and communities across Canada (e.g. territories, neighborhoods, reservations, organizations, collectives, etc). I name the types of practices this discourse re-creates as the *politics-of-risk* and the *politics-of-consent*. Throughout the process of collective consent-seeking and the preparation of an HREB application package, I became aware of how the practices this discourse produces could delay the research, or worse, undermine the AYO! collective's position to oversee the research. The instance these insights became apparent occurred during my enrolment in a Research Ethics and a guest from the University's Office of Research Ethics and Compliance attended to discuss ethical review processes. I explained the challenges of operationalizing collective consent among a loosely defined collective of urban indigenous young people and asked how I could respond to these challenges. I did not consider the study as high risk and intrusive, and I did not doubt the decision-making capacity of the young people. However, his reply failed to address my concerns by advising me how to manage risk with vulnerable young people and to ultimately defer decision-making to an existing indigenous led organization with a standardized ethical review process. The youthful indigenous subject was relegated to the position of a vulnerable youth in need of protection, therefore any possibility to even imagine collective control over research let alone active participation became inconceivable.

Therefore, when I approached the HREB submission process I refrained from using pathologizing, criminalizing and paternalistic descriptions of indigenous youthhood to frame the research project and positioned AYO! as a self-determining (i.e. non-interference from outsiders) and autonomous (i.e. decision-making power) collective of urban indigenous young people. AYO! does not have any association to various indigenous organizations representing First Nations, Metis and Inuit Peoples whose consent-seeking processes have been recognized and institutionalized within the University of Manitoba ethical review protocols and deliberations. It was pertinent to ensure AYO! was not subsumed under the jurisdiction of another indigenous-led organization, or subjected to an existing consent-seeking process for indigenous communities. The receipt of approval was received without delay after an initial full board review and minor revisions to consent forms. The approval was a result of multiple documents, consultations with AYO!, informal discussion with the Office of Research Ethics and Compliance, HREB deliberations, consent form revisions, and mentorship from a university professor teaching health research ethics. A series of documents were required, including, a *Submission Requirements Checklist*, *Cover Letter*, *Health Research Ethics Board Application Form*, *Consent Form #1*, *Consent Form #2*, *Consent Form #3*, *Research Protocol* (also acting as a Thesis Proposal during my thesis proposal defense), *Community Permission Letter*, *Research Partnership Agreement*, *Budget Sheet*, *Curriculum Vitae* and a preliminary *Interview Guide*.

Certificate of Annual Approval #1



UNIVERSITY
OF MANITOBA

Research Ethics - Bannatyne
Office of the Vice-President (Research and International)

P126-770 Bannatyne Avenue
Winnipeg, Manitoba
Canada, R3E 0W3
Telephone : 204-789-3255
Fax: 204-789-3414

HEALTH RESEARCH ETHICS BOARD (HREB)
CERTIFICATE OF ANNUAL APPROVAL

PRINCIPAL INVESTIGATOR: Darrien Morton	INSTITUTION/DEPARTMENT: U of M/Medicine/Community Health Sciences	ETHICS #: [REDACTED]
HREB MEETING DATE (If applicable):	APPROVAL DATE: November 28, 2016	EXPIRY DATE: December 14, 2017
STUDENT PRINCIPAL INVESTIGATOR SUPERVISOR (If applicable):		

PROTOCOL NUMBER: NA	PROJECT OR PROTOCOL TITLE: Charting and Transforming Young People's Participation in Wellness-Related Decision Making: A Network Analysis of an Indigenous Grassroots Youth Movement in an Inner-City Neighbourhood
SPONSORING AGENCIES AND/OR COORDINATING GROUPS: Manitoba Research Alliance	

Submission Date of Investigator Documents: November 1, 2016	HREB Receipt Date of Documents: November 1, 2016
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REVIEW CATEGORY OF ANNUAL REVIEW: Full Board Review Delegated Review

THE FOLLOWING AMENDMENT(S) and DOCUMENTS ARE APPROVED FOR USE:

Document Name(if applicable)	Version(if applicable)	Date

Annual approval

*Annual approval implies that the most recent **HREB approved** versions of the protocol, Investigator Brochures, advertisements, letters of initial contact or questionnaires, and recruitment methods, etc. are approved.*

Consent and Assent Form(s):

CERTIFICATION

The University of Manitoba (UM) Health Research Board (HREB) has reviewed the annual study status report for the research study/project named on this **Certificate of Annual Approval** as per the category of review listed above and was found to be acceptable on ethical grounds for research involving human participants. Annual approval was granted by the Chair or Acting Chair, UM HREB, per the response to the conditions of approval outlined during the initial review (full board or delegated) of the annual study status report.

HREB ATTESTATION

The University of Manitoba (UM) Health Research Board (HREB) is organized and operates according to Health Canada/ICH Good Clinical Practices, Tri-Council Policy Statement 2, and the applicable laws and regulations of Manitoba. In respect to clinical trials, the HREB complies with the membership requirements for Research Ethics Boards defined in

Division 5 of the Food and Drug Regulations of Canada and carries out its functions in a manner consistent with Good Clinical Practices.

QUALITY ASSURANCE

The University of Manitoba Research Quality Management Office may request to review research documentation from this research study/project to demonstrate compliance with this approved protocol and the University of Manitoba Policy on the Ethics of Research Involving Humans.

CONDITIONS OF APPROVAL:

1. The study is acceptable on scientific and ethical grounds for the ethics of human use only. ***For logistics of performing the study, approval must be sought from the relevant institution(s).***
2. This research study/project is to be conducted by the local principal investigator listed on this certificate of approval.
3. The principal investigator has the responsibility for any other administrative or regulatory approvals that may pertain to the research study/project, and for ensuring that the authorized research is carried out according to governing law.
4. **This approval is valid until the expiry date noted on this certificate of annual approval.** A Bannatyne Campus Annual Study Status Report must be submitted to the REB within 15-30 days of this expiry date.
5. Any changes of the protocol (including recruitment procedures, etc.), informed consent form(s) or documents must be reported to the HREB for consideration in advance of implementation of such changes on the **Bannatyne Campus Research Amendment Form**.
6. Adverse events and unanticipated problems must be reported to the REB as per Bannatyne Campus Research Boards Standard Operating procedures.
7. The UM HREB must be notified regarding discontinuation or study/project closure on the **Bannatyne Campus Final Study Status Report**.

Sincerely,



John Arnett, PhD., C. Psych.
Chair, Health Research Ethics Board
Bannatyne Campus

2

Please quote the above Human Ethics Number on all correspondence.
Inquiries should be directed to the REB Secretary Telephone: (204) 789-3255/ Fax: (204) 789-3414

*The initial study approval required annual approval to ensure HREB permission did not disrupt the ongoing activities of the project and allowed it to continue. The first certificate of annual approval is granted based on the completion of data collection, moving primarily into the analysis, writing and knowledge dissemination stages of field-work.

Certificate of Annual Approval #2



**UNIVERSITY
OF MANITOBA**

Research Ethics - Bannatyne
Office of the Vice-President (Research and International)

P126-770 Bannatyne Avenue
Winnipeg, Manitoba
Canada, R3E 0W3
Telephone : 204-789-3255
Fax: 204-789-3414

HEALTH RESEARCH ETHICS BOARD (HREB)
CERTIFICATE OF ANNUAL APPROVAL

PRINCIPAL INVESTIGATOR: Darrien Morton	INSTITUTION/DEPARTMENT: U of M/Medicine/Community Health Sciences	ETHICS #: [REDACTED]
HREB MEETING DATE (If applicable):	APPROVAL DATE: December 4, 2017	EXPIRY DATE: December 14, 2018
STUDENT PRINCIPAL INVESTIGATOR SUPERVISOR (If applicable): Dr. J. Lavole		

PROTOCOL NUMBER: NA	PROJECT OR PROTOCOL TITLE: Charting and Transforming Young People's Participation in Wellness-Related Decision Making: A Network Analysis of an Indigenous Grassroots Youth Movement in an Inner-City Neighbourhood
SPONSORING AGENCIES AND/OR COORDINATING GROUPS: Manitoba Research Alliance	

Submission Date of Investigator Documents: November 17, 2017	HREB Receipt Date of Documents: November 22, 2017
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REVIEW CATEGORY OF ANNUAL REVIEW: Full Board Review Delegated Review

THE FOLLOWING AMENDMENT(S) and DOCUMENTS ARE APPROVED FOR USE:

Document Name(if applicable)	Version(if applicable)	Date

Annual approval

*Annual approval implies that the most recent **HREB approved** versions of the protocol, Investigator Brochures, advertisements, letters of initial contact or questionnaires, and recruitment methods, etc. are approved.*

Consent and Assent Form(s):

CERTIFICATION

The University of Manitoba (UM) Health Research Board (HREB) has reviewed the annual study status report for the research study/project named on this **Certificate of Annual Approval** as per the category of review listed above and was found to be acceptable on ethical grounds for research involving human participants. Annual approval was granted by the Chair or Acting Chair, UM HREB, per the response to the conditions of approval outlined during the initial review (full board or delegated) of the annual study status report.

HREB ATTESTATION

The University of Manitoba (UM) Health Research Board (HREB) is organized and operates according to Health Canada/ICH Good Clinical Practices, Tri-Council Policy Statement 2, and the applicable laws and regulations of Manitoba. In respect to clinical trials, the HREB complies with the membership requirements for Research Ethics Boards defined in

Division 5 of the Food and Drug Regulations of Canada and carries out its functions in a manner consistent with Good Clinical Practices.

QUALITY ASSURANCE

The University of Manitoba Research Quality Management Office may request to review research documentation from this research study/project to demonstrate compliance with this approved protocol and the University of Manitoba Policy on the Ethics of Research Involving Humans.

CONDITIONS OF APPROVAL:

1. The study is acceptable on scientific and ethical grounds for the ethics of human use only. *For logistics of performing the study, approval must be sought from the relevant institution(s).*
2. This research study/project is to be conducted by the local principal investigator listed on this certificate of approval.
3. The principal investigator has the responsibility for any other administrative or regulatory approvals that may pertain to the research study/project, and for ensuring that the authorized research is carried out according to governing law.
4. **This approval is valid until the expiry date noted on this certificate of annual approval.** A **Bannatyne Campus Annual Study Status Report** must be submitted to the REB within 15-30 days of this expiry date.
5. Any changes of the protocol (including recruitment procedures, etc.), informed consent form(s) or documents must be reported to the HREB for consideration in advance of implementation of such changes on the **Bannatyne Campus Research Amendment Form**.
6. Adverse events and unanticipated problems must be reported to the REB as per Bannatyne Campus Research Boards Standard Operating procedures.
7. The UM HREB must be notified regarding discontinuation or study/project closure on the **Bannatyne Campus Final Study Status Report**.

Sincerely,



John Arrjett, PhD., C. Psych.
Chair, Health Research Ethics Board
Bannatyne Campus

2

Please quote the above Human Ethics Number on all correspondence.

Inquiries should be directed to the REB Secretary Telephone: (204) 789-3255/ Fax: (204) 789-3414

*The second certificate of annual approval is granted based on the completion of the analysis, writing and production of knowledge products for dissemination, and the planning stage for data storage and stewardship is underway. The *Final Study Status Form* has not been prepared yet, therefore the approval for study completion is not available to show in the appendices. It details study closure and completion.

Community Letter of Permission to University of Manitoba Health Research Ethics Board



November 25, 2015

To: University of Manitoba Health Research Ethics Board

Re: Ethics application for the study titled "*Charting and Transforming Young People's Participation in Wellness-Related Decision Making: A Network Analysis of an Indigenous Grassroots Youth Movement in an Inner-City Neighbourhood*"

We at Aboriginal Youth Opportunities are pleased to partner with Darrien Morton, Department of Community Health Sciences Master's student, on the research project investigating young people's participation in decision making. The project is titled "*Charting and Transforming Young People's Participation in Wellness-Related Decision Making: A Participatory Network Analysis of an Indigenous Grassroots Youth Movement in an Inner-City Neighbourhood.*" Aboriginal Youth Opportunities is the social movement Darrien will be exploring for this project as it is a case example on how to support young people's participation in wellness-related decision making.

Darrien has met with Aboriginal Youth Opportunities and has been volunteering with the team for over one year. He has demonstrated to us that this research will be carried out based on a relationship of trust and respect through his sustained engagement with the movement and our development of a research partnership agreement. The agreement is informed by documents endorsed as wise practices for forming collaborations between Indigenous communities and university researchers. These included the *Canadian Institutes for Health Research Guidelines for Health Research Involving Aboriginal People* (2007), the *University of Manitoba's Framework for Research Engagement with First Nations, Metis, and Inuit Peoples* (2014), and the *Kahnawake Schools Diabetes Prevention Code of Ethics* (2007). We have a shared understanding that the research will be guided by a participatory research approach which involves the equitable sharing of power, resources, skills, credit, results and knowledge at different stages of the research process.

It should be understood that Aboriginal Youth Opportunities is a self-determining urban Indigenous collective who is not affiliated with any First Nations, Inuit or Métis organizations, including the Assembly of Manitoba Chiefs' Health Information Research Governance Committee or the Manitoba Metis Federation's Health and Wellness Department. We approve his proposed study to be conducted acknowledging the following principles and protocols will be followed in addition to the formal university research ethics board review process:

- Members of a Community Advisory Group, acting on behalf of Aboriginal Youth Opportunities, have been selected and will oversee the project through data collection.

data interpretation, and dissemination. These individuals include: Michael Champagne, Christopher Clacio, Markus Head, Lenard Monkman and Jenna Wirch

- A community-based researcher, Grace Scott, will carry out knowledge dissemination activities as part of a training opportunity based on our participatory research approach
- Aboriginal Youth Opportunities and university researchers understand that the project will have to abide by criteria set out by the funding agency, Manitoba Research Alliance – Canadian Centre for Policy Alternatives
- Aboriginal Youth Opportunities recognizes that the anonymity of the Aboriginal Youth Opportunities collective will be negotiated with university researchers based on the type of dissemination products
- Aboriginal Youth Opportunities and university researchers have agreed to respect the rights of individual research participants
- A reasonable amount of privacy when collecting observation data in public spaces where Aboriginal Youth Opportunities activities are taking place is not expected during fieldwork
- Aboriginal Youth Opportunities control and have access to the data, and may approve the use of data for secondary analysis. These data will be physically stored at the Manitoba First Nations Centre for Aboriginal Health Research, University of Manitoba. Individual participants will have the choice to have their data used for this study only and destroyed after three years
- The Manitoba First Nations Centre for Aboriginal Health Research will provide research navigation and support in the form of office space, meeting space, data collection equipment (e.g. tape recorders) and managing the disbursement of funding.
- Consent-seeking using written consent forms will be provided in a language that is accessible to participants
- Aboriginal Youth Opportunities has the right to terminate the collaboration if the project no longer benefits the movement

We also understand that the anonymity and confidentiality of individual participants will be difficult to guarantee even if textual data is de-identified based on the size of the Aboriginal Youth Opportunities collective. However, careful consideration to protect the anonymity and confidentiality of participants will be taken.

Please feel free to contact me if you have any questions or concerns.

Sincerely



Michael Champagne
Aboriginal Youth Opportunities Member



*A Letter of Permission from AYO! was prepared for the HREB to highlight the relationships and agreements between AYO! and academic researchers. The letter is a simplified version of the Research Partnership Agreement (see below) that could transmit information concisely and directly to the HREB without getting lost when translating movement priorities and to align with ethical standards. The activities, documents, and discussions that took place in various spaces and was established over a year are bracketed away from this 2-page letter. These included: several informal face-to-face meetings; correspondences; public co-presentations; volunteering during movement gatherings; mentorship by a professor teaching and researching health research ethics; principles and protocols circulating in HREB guidelines and documents detailing wise practices; and a planning session with core AYO!s to develop the *Research Partnership Agreement* (acting as advisory committee members, the knowledge exchange coordinator, and project helpers). This core group is composed of movement actors more widely distributed and stuck across different AYO! related activities and networks (i.e. positioned as core organizers and helpers allowing AYO! to act and function). They acted in both a leadership as well as a research capacity. The boundaries between who can act through leadership and research are dissolved.

Research Partnership Agreement (RPA)

LETTER OF AGREEMENT BETWEEN ABORIGINAL YOUTH OPPORTUNITIES AND RESEARCHERS FROM THE UNIVERSITY OF MANITOBA

Introduction

This document is a letter of agreement for the proposed research project titled: *Charting and Transforming Young People's Participation in Wellness-Related Decision Making: A Network Analysis of an Indigenous Grassroots Youth Movement in an Inner-City Neighbourhood* (herein referred to as "Project"). The agreement is informed by the CIHR Guidelines for Health Research Involving Aboriginal People (2007), the University of Manitoba's Framework for Research Engagement with First Nations, Metis, and Inuit Peoples (2014), and the Kahnawake Schools Diabetes Prevention Code of Ethics (2007). All documents have been endorsed as wise practices for establishing collaborations between Indigenous communities and researchers.

The Project is a participatory research project based on a partnership between the social movement Aboriginal Youth Opportunities (herein referred to as "AYO") and researchers from the University of Manitoba.

The purpose of the exploratory research project is to document and explore how Aboriginal Youth Opportunities is organized as a social movement aimed to enhance youth participation in health and wellness related decision-making. The primary goal of the project is to co-produce knowledge required to inform the development of an action plan to support AYO engage young people in community wellness-related decision making

The scope of the research process includes: development of the research proposal, outlining ethical principles and protocols, data collection, analyses and interpretation of data, dissemination of the results and the development of an action plan to engage young people. Data collection will include the following methods: 1) participant-observation, 2) interviews, 3) media analysis, and 4) a workshop. The partners will work cooperatively and collaboratively throughout this process based on a relationship of mutual trust, respect and commitment. They will provide ideas and resources based on their experiences, knowledge, wisdom and abilities to direct the research process, and strengthen the project and its outcomes.

The partners share an understanding that a participatory approach to research is a useful tool for engaging with a social movement. It is an inclusive approach to research that assumes an equal partnership between those who are providing information and those who are gathering it. Equity and accountability in the research process will be negotiated and achieved through principles and procedures outlined in this document by way of sharing power, resources, skills, credit, results and knowledge at different stages of the research process and acknowledging each partner's contributions. This participatory approach ensures that there is respect for the community's values and philosophy and the scientific integrity of the project. All partners have obligations towards the project and AYO.

Purpose of the Letter of Agreement

The purpose of the Letter of Agreement is to establish a set of principles and protocols that will guide the partners throughout the research process to achieve the goals and objectives of the research project.

The Letter of Agreement assigns the responsibility for overseeing the research project with AYO through the Community Advisory Group.

Code of Ethics

Prior to the initiation of the Project, AYO has no established code of ethics governing research. Thus the Project will facilitate the development of a code of ethics and a research framework drawing from the experiences of this research project, and community wisdom and teachings. Regarding the Project a Working Participatory Research Framework (see below) will be used and continually revised based on lessons learned through engagement between AYO and university researchers.

The following are working definitions outlining the collective and individual in relation AYO:

Collective

The AYO collective will be represented through a Community Advisory Group consisting of AYO leaders, organizers and helpers identified by the AYO leadership team. The collective will oversee and guide the conduct of the project. The collective does not have authority to make decisions on behalf of the individual that will pose risk, harm them or infringe on a participant's autonomy. The small network of individuals affiliated with the AYO collective may make it difficult to ensure the privacy and confidentiality of individual research participants. The Community Advisory Group will ensure that these circumstances are taken into careful consideration when principles and protocols are outlined and applied.

Individual

The individual will be represented as autonomous community participants involved in AYO related activities. The individual does not have authority to make decisions on behalf of the project.

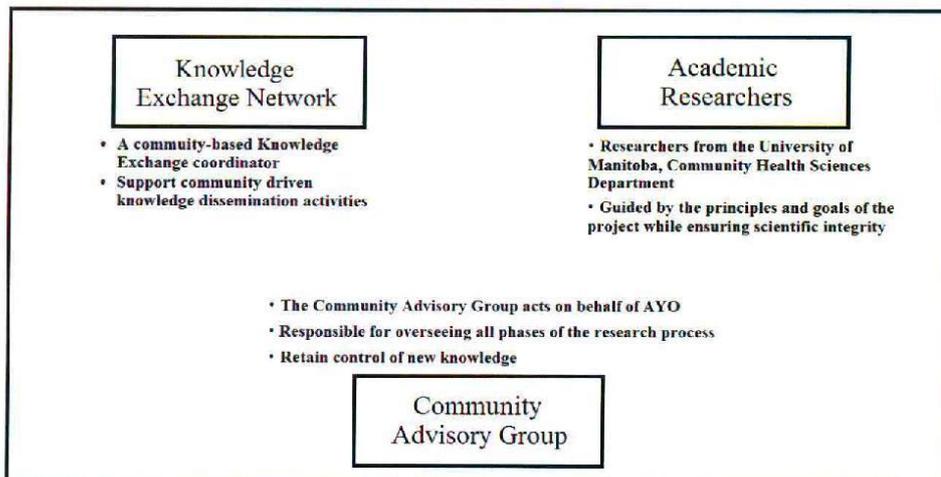
Principles of a Working Participatory Research Framework

- AYO and its political activities and teachings must be respected
- University researchers and their professional responsibilities must be respected
- The Community Advisory Group, Knowledge Exchange Network, and university researchers are partners in all aspects of the research process. Continuous consultation and collaboration must characterize the partnership
- The research must be relevant and beneficial to the community (see below)

- The researcher must respect and include decolonizing methodologies that incorporate methods and theories grounded in indigenous knowledge
- All research must undergo the Review and Approval Process for Ethically Responsible Research
- Any information shared by the AYO leadership with respect to the politics of the movement in the course of the research must be kept confidential and guided by rules of consent granted by the Community Advisory Group
- Any information shared by individuals in the course of the project must be guided by principles of active, free and informed individual consent
- Research must ensure confidentiality and anonymity of AYO unless the Community Advisory Group chooses for the movement to be named when the results are reported. Individuals will be anonymous at all times
- Research analyses, interpretations and results must be presented to and discussed by all partners to ensure accuracy and avoid misunderstanding
- Research results must be presented to the community before being disseminated in the public domain
- All partners must be involved in the decision making about the publication and dissemination of the research
- A partner has the right to dissent concerning the interpretation of the research results (university based investigator's thesis document exempt). A differing interpretation of the results must be fully explained and agreed upon through the consensual decision making process (see below).
- AYO retains control of all information collected. As custodians of the data, university researchers must continue to ensure confidentiality and anonymity of individuals.

Roles of Partners

Figure 1. Partnership Structure in the Project



The partners in the Project are (see *Figure 1* above): (1) AYO movement represented through the Community Advisory Group; (2) the Knowledge Exchange Network; and (3) university partners (see *Figure 1* below). The partners collaborate for the benefits of the AYO movement and the creation of new knowledge.

- (1) Community Advisory Group members include: Christopher Clacio, Markus Head, Lenard Monkman, Jenna Wirch, Michael Champagne (designated contact)
- (2) Knowledge Exchange Network members include: Grace Scott
- (3) University research members include: Darrien Morton, Josée Lavoie (University of Manitoba)

Commitments of all partners

- To represent the interests of AYO
- To collaborate with partners in all proceeding phases of the research
- To provide ongoing recommendations, advice and feedback among partners
- To be involved in the Review and Approval Process for Ethically Responsible Research
- To recognize and honour the contributions and voices of all partners
- To acknowledge and operate within the boundaries of funding and resource limitations, and criteria established by contributing bodies

Commitments of university researchers

- To do no harm to AYO and community participants
- To conduct research in a culturally safe manner
- To ensure the Project is relevant and beneficial to the community and in agreement with the standards of competent research (e.g. principles of anonymity, confidentiality and scientific integrity)
- To promote the creation and dissemination of results through written, oral and audio-visual mediums for communication that is accessible to local audiences. This includes the documentation of the research process, and of the results
- To ensure the community has opportunities to participate in all aspects of the research, including authorship wherever possible
- To share draft publications and conference presentations in a timely manner with AYO in order to provide feedback
- To enhance community capacity by providing community members opportunities for active learning in the Project
- To mentor community members
- To ensure that the Project undergoes the Review and Approval Process for Ethically Responsible Research
- To act as the custodian of data

Commitments of Knowledge Exchange Network

- To help identify knowledge sharing opportunities

- To facilitate community-driven knowledge transfer activities
- To provide technical expertise on audio-visual media communication

Commitments of the Community Advisory Group

- To act on behalf of AYO
- To ensure the well-being of AYO and community participants is always the first priority in any decision about research
- To oversee all phases of the research process
- To actively engage in the research process, including identifying participants, offering support to participants, and discussing, interpreting and sharing the results
- To meet regularly with researchers and the Knowledge Exchange coordinator and offer advice
- To control data and new knowledge after the project ends

Rights of the Community and Participants

Rights of AYO collective

- To know why the research is being conducted
- To know the objectives, methods and potential results of the research
- To know how the research will benefit AYO
- To be involved in the Review and Approval Process for Ethically Responsible Research
- To be given the opportunity to be involved in all aspects of the research process
- To terminate the collaboration if the project no longer benefits AYO
- To know that the research will adapt to and respect the ongoing development of a Code of Ethics (see above) through collaborative learning

Rights of the participants

- To ask the researcher questions about the Project at any time
- To contact the Community Advisory Group or the University of Manitoba's Health Research Ethics Board (HREB) if they have any questions or concerns about the research project
- To know that participation in the research is voluntary, and confidentiality and anonymity (including the option to provide pseudonyms) may be limited given secondary analysis of data
- To know that the use of data for secondary analysis is optional
- To know that they are able to vet the use of their quotes during dissemination
- To be provided with consent-seeking language that is accessible
- To know that they can refuse to participate in the Project and still be entitled to benefit from the research and engage in AYO related activities
- To know that they can withdraw from participating in the Project at any time and still be entitled to benefit from the research and engage in AYO related activities

Review and Approval Process for Ethically Responsible Research

The Review and Approval Process for Ethically Responsible Research was a multistage process that evolved through the process of conducting this research. It required community consultation and community involvement to build a relationship founded on trust and respect. Ongoing consultation ensures that the research supports the principles of a participatory approach, and respects the Letter of Agreement.

All proposed research must be reviewed and approved by the Community Advisory Group and the appropriate university Research Ethics Board(s).

The Review and Approval Process for Ethically Responsible Research includes:

1. Introductions and building a relationship between AYO and university researcher(s) through community involvement and volunteering
2. Drafting and agreement of a detailed research proposal after consultations with AYO
3. The Community Advisory Group approval of the research proposal
4. Establishment of a research partnership agreement between the community advisory group and the university researchers
5. Submission of application to the University of Manitoba Health Research Ethics Board
6. Continuous consultation, collaboration and reporting throughout the Project based on principles and protocols outlined in this Letter of Agreement.

Funding and Contributions

Contributions by university partners

- Facilitate funding support
- Meeting rooms
- Materials and supplies for conducting the research (e.g. analysis software, recording devices, computers, etc)
- Travel costs for data collection
- Data collection costs including interview honorariums
- Food and supplies for action planning workshop
- Salaries for a Knowledge Exchange coordinator
- Physically host data on Manitoba First Nations Centre for Aboriginal Health Research

Contributions by community-based partners

- Space to hold meetings and consultations with AYO and community participants
- Space to conduct interviews and the workshop
- Knowledge and application of ceremonial protocols and articles to research activities and process

Control and Management of Data

AYO, through the Community Advisory Group, has control and access to the data beyond this study. Data may be used for secondary research analysis upon approval by members of the Community Advisory Group. Data may additionally be used for educational purposes such as teaching data analysis among students. However, approval by members of the Community Advisory Group must be obtained. Individual participants have the option to refuse their data to be used for secondary analysis and have the option for their data to be destroyed after the Project ends. If members are no longer available to give permission, the ability to grant permission will be vested with AYO leadership at the present time. University researchers will act as custodians of the data during the Project and after the Project ends.

Dissemination and Publication of Research Results

All partners share the power and control over dissemination of the results, and will be involved in making decision about the dissemination process. Research analyses, interpretations and results will be presented to and discussed with the Community Advisory Group before they are disseminated externally to the general public, including scientific publications, conference publications and the media. All partners will work towards ensuring that presentation of results occurs in a variety of formats for (non)academic, (non)indigenous, young people and adults. Results will be shared wherever possible through open access dissemination methods.

The master's thesis report that is produced, a separate deliverable of the Project, will belong to Darrien Morton. Darrien Morton will have sole editorial control over the thesis unlike other dissemination products; however, the Community Advisory Group may provide input. Based on the final thesis product, the Community Advisory Committee may choose to have AYO's participation neither associated with the thesis nor be attributed to any of the interpretations and communications of the thesis.

No partner can veto a communication; however, the dissenter will have the option of presenting alternative positions concerning the interpretation of the research results in oral or written formats. The partner who disagrees will be invited to communicate their own interpretation of the same data as an addition to the main communication. A differing interpretation of the results must be fully explained and agreed upon through the consensual decision making process (see below). If the alternative interpretation cannot be added and distributed at the same time, all partners agree to withhold any information, providing the disagreeing partner(s) do not unduly delay the dissemination process.

Regarding authorship, all partners will be acknowledged in every dissemination product resulting from the Project. All partners will be invited to participate in publications as long as they fulfill the journal's authorial requirements. The first author of an article, that is the person whose name appears first on the article, will assume the major responsibility for preparing the article and/or writing it. Other authors contributing to the communication will appear in descending order based on the contribution of authors in relation to writing, advice and preparation. The first author will produce a draft to share with the partners who will be given a maximum of three weeks to respond with feedback.

The publication and dissemination of the research results will follow generally accepted ethical principles including anonymity of individual participants, privacy and confidentiality, and respect. Anonymity and disclosure of the community (i.e. AYO) will be discussed in relation to the type of dissemination method. The identity of AYO as a movement will be disclosed in the thesis publication.

Consensual Decision-Making Process and Communication

The research team is committed to using discussion and a consensus-based ranking approach to decision-making that is consensual and time sensitive to project activities and deliverables. This approach will also be applied when working with tensions or conflicts that may arise during the course of our working relationships.

Project updates will be reported back to the Advisory Group and potential problems will be identified and discussed in a constructive way through the following forms of partner communication:

- Monthly meetings with the Community Advisory Group and the circulation of minutes
- Emails and text messaging when required to maintain contact or inform of research undertakings
- Informal updates through AYO initiatives: Meet Me at the Bell Tower and Politix Brainstorm
- Tiki-Toki timeline

Where needed, the guidance and input of an elder will be used to facilitate a consensus approach to decision making. In addition, at any time, the community-based and university-based team members can contact Dr. Josée Lavoie, ([REDACTED]) to discuss concerns that may arise during the course of the Project. These individuals will bring forward issues for discussion to the research team as a whole.

Benefits

Benefits to AYO:

- Ongoing mobilization of knowledge and learning related to young people's participation during the development of an action plan for AYO
- Lessons learned report based on the network analysis findings and a review of international and national participation case studies
- Action plan to guide AYO plan and coordinate young people's participation in community wellness decision making structures and processes
- Evidence-based research agenda for ongoing health research with AYO
- Development of social media and advocacy materials using project findings

-
- Cultivation of an ongoing research relationship between AYO and the Manitoba First Nations Centre for Health Research to develop research partnerships that extend beyond this research project
 - Development of research skills and competencies related to participatory research processes among members of the Community Advisory Group and the Knowledge Exchange Network

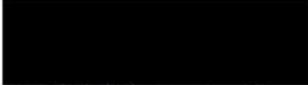
Benefits to university researchers:

- Present the Project as primary research for a Master's of Science thesis
- Present the Project in peer-reviewed publications and conferences (presentation of the Project through publications and conferences will have to be approved by the Community Advisory Group prior to presentation of results. Participation of community members as co-presenters and co-publishers will be encouraged wherever possible).

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- Ermine, W., Sinclair, R., & Jeffery, B. (2004). *The ethics of research involving Indigenous peoples*. Saskatoon: Indigenous Peoples' Health Research Centre.
- First Nations, Metis, and Inuit Health Research Strategic Planning Committee. (2014). *University of Manitoba's Framework for Research Engagement with First Nations, Metis, and Inuit Peoples*. Retrieved September 5, 2015 from https://umanitoba.ca/faculties/health_sciences/medicine/media/UofM_Framework_Report_web.pdf
- Kahnawake Schools Diabetes Prevention Project (KSDPP). (2007). *Kahnawake Schools Diabetes Prevention Project: Code of Research Ethics*. Retrieved September 5, 2015 from http://www.ksdpp.org/media/ksdpp_code_of_research_ethics2007.pdf

Signatures Indicating Agreement


Michael Champagne
Designated signatory
(Community Advisory Group member)

Nov 25/15
Date


Grace Scott
Designated signatory
(Knowledge Exchange Network member)

Nov. 26/15
Date


Darrien Morton
Designated signatory
(University research member)

25/11/15
Date


Josée Lavoie
Designated signatory
(University research member)

28/11/15.
Date

*I remember the angst it caused me to produce the agreement and ensure every research negotiation was outlined, clarified, and anticipated. Negotiations took place during a 2-hour AYOPolitixBS gathering sharing knowledge and informing movement actors about research ethics, and a 4-hour planning session with core AYO's to detail a RPA. In addition to these gatherings and informal face-to-face meetings was the enrollment of documents, wise practices and literature to inform the creation of the RPA. But the RPA was never revisited by any signatory except myself during analysis and writing. It did not function in any meaningful way as a document that guided practice, even if its values were enacted through our practices. It acted as a sense of security to enter a relationship despite risk of failure, a checklist that would serve us while developing the groundwork. We have not returned to the RPA since.

Individual Consent Form #1 for Semi-Structured Interviews



UNIVERSITY OF MANITOBA | Faculty of Medicine
Community Health Sciences

Section of First Nations, Métis and Inuit Health

Manitoba First Nations
Centre for Aboriginal Health Research
715 – 727 McDermot Avenue
Winnipeg, Manitoba, Canada, R3E 3P5
Telephone (204) 789-3250
Fax (204) 975-7783

RESEARCH PARTICIPANT INFORMATION AND CONSENT FORM

Title of Study: "Charting and Transforming Young People's Participation in Wellness-Related Decision Making: A Network Analysis of an Indigenous Grassroots Youth Movement in an Inner-City Neighbourhood" Part I – Interviews

Principal Investigator:

- Darrien Morton
Principal Investigator
Email: [REDACTED]

Collaborators:

- Michael Champagne
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Chris Claccio
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Marcus Head
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Lenard Monkman
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Jenna Wirch
Aboriginal Youth Opportunities Member
Email: [REDACTED]

The explanation below might help you better understand the consent

You are being asked to participate in a research project. This form is asking if you will talk to me and

You are being asked to participate in a research study. Please take your time to review this consent form and discuss any questions you may have with the study staff. You may take your time to make your decision about participating in this study and you may discuss it with study team before you make your decision. This consent form may contain words that you do not understand.



Version Date: December 21, 2015

Page 1 of 7

MANITOBA FIRST NATIONS
CENTRE for ABORIGINAL
HEALTH RESEARCH

Participant's Initials _____

let me share what you say in research reports and presentations for this project.

This is a student project. I want to learn about Aboriginal Youth Opportunities and your involvement.

You must be 18 years and older.

You will talk with me alone for about 1-2 hours. Our discussion will be recorded using a digital recorder.

You don't have to answer questions if you don't want to.

In case you don't feel safe to talk with me alone, you can ask for an Elder or friend/family member to sit with us.

You can listen to your interview and make changes if you want. If you want a paper copy I will mail/e-mail it to you. Any changes must be made within 30 days.

Please ask the study team to explain any words or information that you do not clearly understand.

Purpose of Study

This research study is being conducted to describe how Aboriginal Youth Opportunities has been organized as a movement and influenced processes aimed to enhance the participation of young people in health and wellness related decision making roles. Lessons learned from the successes and challenges of engaging young people will ultimately be translated into an actionable plan. The action plan will inform and guide future Aboriginal Youth Opportunities organizing intended to promote social justice and equity in participatory processes leading to the growth of a prosperous and healthy community.

Study procedures

You are being invited to take part in this study because you are affiliated with Aboriginal Youth Opportunities. We want to learn about your perspectives and experiences of being involved in Aboriginal Youth Opportunities and/or we want your input into the development of strategies to help Aboriginal Youth Opportunities support young people's participation in decision making. Young people involved in the study must be 18 years and older.

If you say 'Yes' to participate in the study we will ask you to:

- Participate in a 1-2 hour (approx.) face to face interview to engage in discussion about your experience of being involved in Aboriginal Youth Opportunities.
- Interviews will take place in a quiet private space at a time and location determined by the study participant. You do not have to answer any questions you choose during the interviews. You may request for an Elder or community resident to be present to support your safety during the interview.

Interviews will be audio recorded and later transcribed verbatim for research analysis.

<p>If you don't want to be in this project at any time, let us know.</p>	<p>You will have the opportunity to review or listen to your face to face interview and make any changes to your transcript from previous statements you have made before I begin writing my report. All changes or modifications must be made within a 30 day period upon receipt of the transcript.</p> <p>You can stop participating at any time. However, if you decide to stop participating in the study, we encourage you to talk to the research team first.</p>
<p>You should not experience any harm by participating in this project.</p> <p>There are no direct benefits to you from this study. We are trying to help Aboriginal Youth Opportunities.</p> <p>This project is free.</p> <p>You will be given \$25 cash for talking with me alone.</p>	<p><u>Risks and Discomforts</u></p> <p>The risks to you participating in this study are minimal. We do not anticipate any foreseeable risks.</p> <p><u>Benefits</u></p> <p>There may or may not be direct benefit to you from participating in this study. We hope the information learned from this study will benefit Aboriginal Youth Opportunities in the future to help engage young people in decision making.</p> <p><u>Costs</u></p> <p>All the procedures, which will be performed as part of this study, are provided at no cost to you.</p> <p><u>Payment for participation</u></p> <p>Participants in this research study will be provided with a \$25 cash honorarium for taking part in an interview.</p>
<p>Any audio recordings or notes I make will help me remember what was said. Only the people named above will be able to listen to them or read them.</p> <p>Your name will not be revealed at any time. But we cannot make sure your identity stays private because the things you say can still reveal who you are.</p>	<p><u>Confidentiality</u></p> <p>Information gathered during interviews may be published or presented in public forums. However your name and other identifying information will not be used or revealed. You will have the option to use a pseudonym. Only limited anonymity and confidentiality can be ensured during interviews. Despite de-identifying data, a participant's identity may be revealed by the content of interview discussions.</p> <p>Your personal information may be disclosed if required by law. The University of Manitoba Health Research Ethics Board may review records related to the study for</p>

<p>If you want to use a name, we can make up a name for you.</p>	<p>quality assurance purposes.</p>
<p>If I find out that the law was broken, I will have to tell the police.</p>	<p>All records will be kept on a secure server at the Manitoba First Nations Centre for Aboriginal Health Research and only those persons identified will have access to these records. If any of your research records need to be copied to any of the above, your name and all identifying information will be removed. No information revealing any personal information such as your name, address or telephone number will leave the University of Manitoba. You have the option to have your interview data destroyed after this project ends. The data will be stored for 3 years before it is destroyed and will not be used for secondary analysis.</p>
<p>My school may also want to see the records of our discussions.</p>	<p>We anticipate that the data used in the study will be made available for secondary analysis. Permission to access and use these data for secondary analysis will be obtained from Aboriginal Youth Opportunities upon completion of this study.</p>
<p>We might use this information for another project. If you do not want this information used for another project, we can destroy it after the project. It will be destroyed 3 after the project ends.</p>	<p>I agree to have my data retained after the study ends:</p>
<p>Do you allow us to use your information for another project?</p>	<p>Yes ___ No ___</p>
<p>You can drop out of the project at any time. It will not affect your participation with AYO in any way.</p>	<p><u>Voluntary Participation/Withdrawal from the Study</u></p>
<p>If we think it is unsafe for you to be part of the project, we will not use your information.</p>	<p>Your decision to take part in this study is voluntary. You may refuse to participate or you may withdraw from the study at any time. Your decision not to participate or to withdraw from the study will not affect your participation in Aboriginal Youth Opportunities related activities. If the investigators feel that it is in your best interest to withdraw you from the study, they will remove you without your consent.</p>
<p>Aboriginal Youth Opportunities has given permission to do this project.</p>	<p>We will tell you about any new information that may affect your health, welfare, or willingness to stay in this study.</p>
<p>Aboriginal Youth Opportunities has given permission to do this project.</p>	<p><u>Aboriginal Youth Opportunities Permission</u></p>
<p>Aboriginal Youth Opportunities has given permission to do this project.</p>	<p>Permission to conduct this research study has been obtained from Aboriginal Youth Opportunities.</p>

<p>You can ask me questions at any time.</p> <p>Please contact either myself, my teacher Josée or AYO at any time if you have questions.</p> <p>If you have any concerns or complaints, you can call or e-mail the University of Manitoba.</p> <p>Sign the form only when you are sure that you understand everything.</p>	<p>Questions</p> <p>You are free to ask any questions that you may have about your rights as a research participant. If any questions come up during or after the study, you may contact the primary investigator, Darrien Morton, or Aboriginal Youth Opportunities</p> <p>Darrien Morton Phone : [REDACTED] Email : [REDACTED]</p> <p>Dr. Josée Lavoie Phone : [REDACTED] Email : [REDACTED]</p> <p>Aboriginal Youth Opportunities Phone: [REDACTED] Email: [REDACTED]</p> <p>For questions about your rights as a research participant, you may contact The University of Manitoba, Bannatyne Campus Research Ethics Board Office at (204) 789-3389</p> <p>Do not sign this consent form unless you have had a chance to ask questions and have received satisfactory answers to all of your questions.</p>
<p>Could we contact you for information after we talk to you?</p> <p>When the project is over, would you like to know about events and reports that show results?</p>	<p>Future Contact</p> <p>I agree to be contacted for future follow up in relation to this study</p> <p>Yes ___ No ___</p> <p>I agree to be contacted by email about any publications or dissemination events for the current study.</p> <p>Yes ___ No ___</p> <p>Email Address:</p>

By signing this form you understand what this project is about and you agree to participate without anyone forcing you.

You will get to keep a copy of this form.

Statement of Consent

I have read this consent form. I have had the opportunity to discuss this research study with Darrien Morton and/or his collaborators. I have had my questions answered by them in language I understand. The risks and benefits have been explained to me. I believe that I have not been unduly influenced by any study team member to participate in the research study by any statements or implied statements. Any relationship (such as employer, supervisor or family member) I may have with the study team has not affected my decision to participate. I understand that I will be given a copy of this consent form after signing it. I understand that my participation in this study is voluntary and that I may choose to withdraw at any time. I freely agree to participate in this research study.

I understand that information regarding my personal identity will be kept confidential, but that confidentiality is not guaranteed. I authorize the inspection of any of my records that relate to this study by The University of Manitoba Research Ethics Board, for quality assurance purposes.

By signing this consent form, I have not waived any of the legal rights that I have as a participant in a research study.

Participant signature _____

Date _____

(day/month/year)

Participant printed name: _____

I, the undersigned, attest that the information in the Participant Information and Consent Form was accurately explained to and apparently understood by the participant or the participant's legally acceptable representative and that consent to participate in this study was freely given by the participant or the participant's legally acceptable representative.

Witness signature _____

Date _____

(day/month/year)

Witness printed name: _____

I, the undersigned, have fully explained the relevant details of this research study to the participant named above and believe that the participant has understood and has knowingly given their consent

Printed Name: _____ Date _____

(day/month/year)

Signature: _____

"Role in the study: _____

Relationship (if any) to study team members: _____

* *Individual Consent Form #1 for Semi-Structured Interviews* is the only consent form that acted during field-work. However, many informal conversations and field interviews occurred that did not require consent order to act. They informed and contextualized different form of data/stories. The option to include oral consent was proposed to movement actors as a valid form of consent-seeking. This option reflects indigenous research histories, which have illustrated how written consent can re-enact historical and contemporary experiences of *signing rights away* that may be upsetting, discomfoting or traumatic. However, core AYOs chose to limit the options to offer written consent only. It was reasoned that written consent is more legitimizing in relation to institutional bodies and thus can better secure individual participant rights. Written consent was directed toward inclusion of participant voice in the thesis-work, and did not primarily seek to guarantee anonymity or privacy during the dissemination of findings (different from ensuring anonymity and confidentiality during data collection and analysis). Guaranteeing anonymity or privacy of individuals was difficult due to the strong ties between core AYOs and movement actors, and core AYOs had access to data/stories yet may have existing relationships with and insider knowledge of participants.

Individual Consent Form #2 for Pictures/Texts



UNIVERSITY
OF MANITOBA

Faculty of Medicine
Community Health Sciences

Section of First Nations, Métis and Inuit Health

Manitoba First Nations
Centre for Aboriginal Health Research
715 - 727 McDermot Avenue
Winnipeg, Manitoba, Canada, R3E 3P5
Telephone (204) 789-3250
Fax (204) 975-7783

RESEARCH PARTICIPANT INFORMATION AND CONSENT FORM

Title of Study: "Charting and Transforming Young People's Participation in in Wellness-Related Decision Making: A Network Analysis of an Indigenous Grassroots Youth Movement in an Inner-City Neighbourhood" Part 2 – picture and/or text

Principal Investigator:

- Darrien Morton
Principal Investigator
Email: [REDACTED]

Collaborators:

- Michael Champagne
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Chris Claccio
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Marcus Head
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Lenard Monkman
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Jenna Wirch
Aboriginal Youth Opportunities Member
Email: [REDACTED]

The explanation below might help you better understand the consent

You are being asked to provide pictures or things you have written (e.g. poems, stories) for a

You are being asked to participate in a research study. Please take your time to review this consent form and discuss any questions you may have with the study staff. You may take your time to make your decision about participating in this study and you may discuss it with the study team before you make your decision. This consent form may contain words that you do not understand.



Version Date: December 21, 2015

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MANITOBA FIRST NATIONS
CENTRE for ABORIGINAL
HEALTH RESEARCH

Participant's Initials _____

<p>research project. This form is asking if you will give me pictures and/or allow me to share your image or writing in research reports and presentations for this project.</p> <p>This is a student project. I want to learn about Aboriginal Youth Opportunities.</p> <p>You must be 18 years and older.</p> <p>You might be asked to provide us with a photo.</p> <p>You might be asked if we can share your image from a photo.</p> <p>You might be asked to provide us with things you have written like letters, stories, poems or blog posts.</p> <p>You might do all three.</p> <p>If you don't want to be in this project at any time, let us know.</p> <p>If we have already shared your picture or writing, it will be hard to make sure it doesn't get shared again.</p> <p>You should not experience any harm by participating in this</p>	<p>Please ask the study team to explain any words or information that you do not clearly understand.</p> <p><u>Purpose of Study</u></p> <p>This research study is being conducted to describe how Aboriginal Youth Opportunities has been organized as movement and influenced processes aimed to enhance the participation of young people in health and wellness related decision making roles. Lessons learned from the successes and challenges of engaging young people will ultimately be translated into an actionable plan. The action plan will inform and guide future Aboriginal Youth Opportunities organizing intended to promote social justice and equity in participatory processes leading to the growth of a prosperous and healthy community.</p> <p><u>Study procedures</u></p> <p>You are being invited to take part in this study because you are affiliated with Aboriginal Youth Opportunities. We want to learn about being involved in Aboriginal Youth Opportunities through stories, pictures and texts. Young people involved in the study must be 18 years and older.</p> <p>If you say 'Yes' to participate in the study we may ask you to:</p> <ul style="list-style-type: none"> • Provide us with pictures related to Aboriginal Youth Opportunities • Allow us to use pictures with your image in them • Allow us to use texts that have been produce by you (e.g. blog posts, stories, letters, poetry) <p>You can stop participating at any time. However, if you decide to stop participating in the study, we encourage you to talk to the research team first. Once your picture or text has been shared, we cannot control or retract the information from current dissemination products.</p> <p><u>Risks and Discomforts</u></p>
--	---

<p>project.</p> <p>There are no direct benefits to you from this study. We are trying to help Aboriginal Youth Opportunities.</p> <p>This project is free.</p> <p>You will not receive payment for giving us pictures, and permission to use your image or your writing.</p>	<p>The risks to you participating in this study are minimal. We do not anticipate any foreseeable risks.</p> <p><u>Benefits</u></p> <p>There may or may not be direct benefit to you from participating in this study. We hope the information learned from this study will benefit Aboriginal Youth Opportunities in the future to help engage young people in decision making.</p> <p><u>Costs</u></p> <p>All the procedures, which will be performed as part of this study, are provided at no cost to you.</p> <p><u>Payment for participation</u></p> <p>You will receive no payment or reimbursement for any expenses related to taking part in this study.</p>
<p>Any picture or writing of yours may not be kept private.</p> <p>If I find out that the law was broken, I will have to tell the police.</p> <p>My school may also want to see the records of our discussions.</p>	<p><u>Confidentiality</u></p> <p>Information gathered from photos or texts may be published or presented in public forums, including your picture or written text. We cannot guarantee that your name and other identifying information will stay private.</p> <p>Your personal information may be disclosed if required by law. The University of Manitoba Health Research Ethics Board may review records related to the study for quality assurance purposes.</p> <p>All records will be kept on a secure server at the Manitoba First Nations Centre for Aboriginal Health Research and only those persons identified will have access to these records. If any of your research records need to be copied to any of the above, your name and all identifying information will be removed. No information revealing any personal information such as your name, address or telephone number will leave the University of Manitoba.</p> <p><u>Voluntary Participation/Withdrawal from the Study</u></p>

<p>You can drop out of the project at any time. It will not affect your participation with AYO in any way.</p> <p>If we think it is unsafe for you to be part of the study, we will not use your information.</p>	<p>Your decision to take part in this study is voluntary. You may refuse to participate or you may withdraw from the study at any time. Your decision not to participate or to withdraw from the study will not affect your participation in Aboriginal Youth Opportunities related activities. If the investigators feel that it is in your best interest to withdraw you from the study, they will remove you without your consent.</p> <p>We will tell you about any new information that may affect your health, welfare, or willingness to stay in this study.</p>
<p>Aboriginal Youth Opportunities has given permission to do this project.</p> <p>You can ask me questions at any time.</p> <p>Please contact either myself, my teacher Josée or AYO at any time if you have questions.</p> <p>If you have any concerns or complaints, you can call or e-mail the University of Manitoba.</p> <p>Sign the form only when you are sure that you understand everything.</p>	<p><u>Aboriginal Youth Opportunities Permission</u></p> <p>Permission to conduct this research study has been obtained from Aboriginal Youth Opportunities.</p> <p><u>Questions</u></p> <p>You are free to ask any questions that you may have about your rights as a research participant. If any questions come up during or after the study, you may contact the primary investigator, Darrien Morton, or Aboriginal Youth Opportunities</p> <p>Darrien Morton Phone : [REDACTED] Email : [REDACTED]</p> <p>Dr. Josée Lavoie Phone : [REDACTED] Email : [REDACTED]</p> <p>Aboriginal Youth Opportunities Phone: [REDACTED] Email: [REDACTED]</p> <p>For questions about your rights as a research participant, you may contact The University of Manitoba, Bannatyne Campus Research Ethics Board Office at (204) 789-3389</p> <p>Do not sign this consent form unless you have had a chance to ask questions and have received satisfactory answers to all of your questions.</p>

<p>Could we contact you for information after we talk to you</p> <p>When the project is over, would you like to know about events and reports that show results?</p>	<p><u>Future Contact</u></p> <p>I agree to be contacted for future follow up in relation to this study.</p> <p>Yes ___ No ___</p> <p>I agree to be contacted by email about any publications or dissemination events for the current study.</p> <p>Yes ___ No ___</p>
<p>By signing this form you understand what this project is about and you agree to participate without anyone forcing you.</p> <p>You will get to keep a copy of this form.</p>	<p><u>Email Address:</u></p> <p><u>Statement of Consent</u></p> <p>I have read this consent form. I have had the opportunity to discuss this research study with Darrien Morton and/or his collaborators. I have had my questions answered by them in language I understand. The risks and benefits have been explained to me. I believe that I have not been unduly influenced by any study team member to participate in the research study by any statements or implied statements. Any relationship (such as employer, supervisor or family member) I may have with the study team has not affected my decision to participate. I understand that I will be given a copy of this consent form after signing it. I understand that my participation in this study is voluntary and that I may choose to withdraw at any time. I freely agree to participate in this research study.</p> <p>I understand that information regarding my personal identity will be kept confidential, but that confidentiality is not guaranteed. I authorize the inspection of any of my records that relate to this study by The University of Manitoba Research Ethics Board, for quality assurance purposes.</p> <p>By signing this consent form, I have not waived any of the legal rights that I have as a participant in a research study.</p>

Participant signature _____

Date _____
(day/month/year)

Participant printed name: _____

I, the undersigned, attest that the information in the Participant Information and Consent Form was accurately explained to and apparently understood by the participant or the participant's legally acceptable representative and that consent to participate in this study was freely given by the participant or the participant's legally acceptable representative.

Witness signature _____

Date _____
(day/month/year)

Witness printed name: _____

I, the undersigned, have fully explained the relevant details of this research study to the participant named above and believe that the participant has understood and has knowingly given their consent

Printed Name: _____ Date _____
(day/month/year)

Signature: _____

“Role in the study: _____

Relationship (if any) to study team members: _____

**Individual Consent Form #2 for Picture and/or Text* was approved by the HREB but did not function during the research. No participant signed a form. Collecting consent for pictures/videos/text appeared to be an onerous and counterproductive task, especially as their utility became more important to the analysis behind the empirical scenes rather than the writing and representation. Many pictures have been and will be attached to presentations, posters, texts and other knowledge products. However, they are retrieved from publically available sources shared with or re-presenting AYO! (i.e. social media, websites, gifts, etc). There is an implicit understanding that pictures/video/text can be used provided oral consent is obtained from AYO! Generally there are no expectations for privacy when pictures are taken during AYO! related activities and ownership of uploaded pictures re-presenting AYO! online. Nevertheless, caution was taken not to include individuals unknowingly, reproduce stereotypes identified and challenged by AYO, and ensure permission to re-produce the picture was granted from its original owner wherever possible.

Individual Consent Form #3 for Workshop



UNIVERSITY
OF MANITOBA

Faculty of Medicine
Community Health Sciences

Section of First Nations, Métis and Inuit Health

Manitoba First Nations
Centre for Aboriginal Health Research
715 – 727 McDermot Avenue
Winnipeg, Manitoba, Canada, R3E 3P5
Telephone (204) 789-3250
Fax (204) 975 7783

RESEARCH PARTICIPANT INFORMATION AND CONSENT FORM

Title of Study: “Charting and Transforming Young People’s Participation in in Wellness-Related Decision Making: A Network Analysis of an Indigenous Grassroots Youth Movement in an Inner-City Neighbourhood” Part 3 – Workshop

Principal Investigator:

- Darrien Morton
Principal Investigator
Email: [REDACTED]

Collaborators:

- Michael Champagne
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Chris Claccio
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Marcus Head
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Lenard Monkman
Aboriginal Youth Opportunities Member
Email: [REDACTED]
- Jenna Wirch
Aboriginal Youth Opportunities Member
Email: [REDACTED]

The explanation below might help you better understand the consent

You are being asked to participate in a research project. This form is asking if you will talk to me and

You are being asked to participate in a research study. Please take your time to review this consent form and discuss any questions you may have with the study staff. You may take your time to make your decision about participating in this study and you may discuss it with study team before you make your decision. This consent form may contain words that you do not understand.



Version Date: December 21, 2015

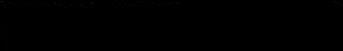
Page 1 of 7

MANITOBA FIRST NATIONS
CENTRE for ABORIGINAL
HEALTH RESEARCH

Participant's Initials _____

<p>let me share what you say in research reports and presentations for this project.</p> <p>This is a student project. I want to learn about Aboriginal Youth Opportunities and your involvement.</p> <p>You must be 18 years and older.</p> <p>You will be asked to participate in a one day workshop to talk about solutions on how to involve young people in decision-making. Notes will be taken during the workshop.</p>	<p>Please ask the study team to explain any words or information that you do not clearly understand.</p> <p><u>Purpose of Study</u></p> <p>This research study is being conducted to describe how Aboriginal Youth Opportunities has been organized as a movement and influenced processes aimed to enhance the participation of young people in health and wellness related decision making roles. Lessons learned from the successes and challenges of engaging young people will ultimately be translated into an actionable plan. The action plan will inform and guide future Aboriginal Youth Opportunities organizing intended to promote social justice and equity in participatory processes leading to the growth of a prosperous and healthy community.</p> <p><u>Study procedures</u></p> <p>You are being invited to take part in this study because you are affiliated with Aboriginal Youth Opportunities. We want to learn about your perspectives and experiences of being involved in Aboriginal Youth Opportunities and/or we want your input into the development of strategies to help Aboriginal Youth Opportunities support young people's participation in decision making. Young people involved in the study must be 18 years and older. Fieldnotes will be used to document the workshop.</p> <p>If you say 'Yes' to participate in the study we will ask you to:</p> <ul style="list-style-type: none"> • Participate in a one day workshop if you are an AYO member about young people's participation and discuss as a group successful strategies for enhancing young people participation in decision making.
<p>You should not experience any harm by participating in this project.</p>	<p><u>Risks and Discomforts</u></p> <p>The risks to you participating in this study are minimal. We do not anticipate any foreseeable risks.</p>

<p>There are no direct benefits to you from this study. We are trying to help Aboriginal Youth Opportunities.</p> <p>This project is free.</p> <p>You will not receive any money or gifts for participating in the workshop.</p>	<p><u>Benefits</u></p> <p>There may or may not be direct benefit to you from participating in this study. We hope the information learned from this study will benefit Aboriginal Youth Opportunities in the future to help engage young people in decision making.</p> <p><u>Costs</u></p> <p>All the procedures, which will be performed as part of this study, are provided at no cost to you.</p> <p><u>Payment for participation</u></p> <p>Participants will not be compensated for participation in the workshop.</p>
<p>Any notes I make will help me remember what was said. Only the people named above will be able to listen to them or read them.</p> <p>Your name will not be revealed at any time. But we cannot make sure your identity stays private because the things you say can still reveal who you are.</p> <p>Please don't tell anyone what was discussed in the workshop.</p> <p>Remember that if you say things in the workshop, it might not stay private.</p> <p>If I find out that the law was broken, I will have to tell the police.</p> <p>My school may also want to see the records of our discussions.</p>	<p><u>Confidentiality</u></p> <p>Information gathered during the workshop may be published or presented in public forums. However your name and other identifying information will not be used or revealed. Only limited anonymity and confidentiality can be ensured during the workshop discussions. Despite de-identifying data, a participant's identity may be revealed by the content of discussions. We encourage participants of the workshop group not to discuss the content of the discussion to outside members of the group. However we cannot control what participants do with information discussed.</p> <p>Your personal information may be disclosed if required by law. The University of Manitoba Health Research Ethics Board may review records related to the study for quality assurance purposes.</p> <p>All records will be kept on a secure server at the Manitoba First Nations Centre for Aboriginal Health Research and only those persons identified will have access to these records. If any of your research records need to be copied to any of the above, your name and all identifying information will be removed. No information revealing any personal information such as your name, address or telephone number will leave the University of Manitoba.</p>

<p>We might use this information for another project and the information will not be destroyed</p> <p>You can drop out of the project at any time.</p> <p>If you choose to stop participating let us know. It will not affect your participation with AYO in any way. But you will not be able to withdraw your information.</p> <p>If we think it is unsafe for you to be part of the project, we will remove you from the project.</p>	<p>We anticipate that the data used in the study will be made available for secondary analysis. Permission to access and use these data for secondary analysis will be obtained from Aboriginal Youth Opportunities upon completion of this study.</p> <p><u>Voluntary Participation/Withdrawal from the Study</u></p> <p>Your decision to take part in this study is voluntary. If you choose to withdraw from the workshop you will not have the option to withdraw the data obtained from your participation, however all data will be anonymous. Your decision not to participate or to withdraw from the study will not affect your participation in Aboriginal Youth Opportunities related activities. If the investigators feel that it is in your best interest to withdraw you from the study, they will remove you without your consent.</p> <p>We will tell you about any new information that may affect your health, welfare, or willingness to stay in this study.</p>
<p>Aboriginal Youth Opportunities has given permission to do this project.</p> <p>You can ask me questions at any time.</p> <p>Please contact either myself, my teacher Josée or AYO at any time if you have questions.</p>	<p><u>Aboriginal Youth Opportunities Permission</u></p> <p>Permission to conduct this research study has been obtained from Aboriginal Youth Opportunities.</p> <p><u>Questions</u></p> <p>You are free to ask any questions that you may have about your rights as a research participant. If any questions come up during or after the study, you may contact the primary investigator, Darrien Morton, or Aboriginal Youth Opportunities</p> <p>Darrien Morton </p> <p>Dr. Josée Lavoie </p> <p>Aboriginal Youth Opportunities </p>

identity will be kept confidential, but that confidentiality is not guaranteed. I authorize the inspection of any of my records that relate to this study by The University of Manitoba Research Ethics Board, for quality assurance purposes.

By signing this consent form, I have not waived any of the legal rights that I have as a participant in a research study.

Participant signature _____ Date _____
(day/month/year)

Participant printed name: _____

I, the undersigned, attest that the information in the Participant Information and Consent Form was accurately explained to and apparently understood by the participant or the participant's legally acceptable representative and that consent to participate in this study was freely given by the participant or the participant's legally acceptable representative.

Witness signature _____ Date _____
(day/month/year)

Witness printed name: _____

I, the undersigned, have fully explained the relevant details of this research study to the participant named above and believe that the participant has understood and has knowingly given their consent

Printed Name: _____ Date _____
(day/month/year)

Signature: _____

"Role in the study: _____

Relationship (if any) to study team members: _____

**Individual Consent Form #3 for Workshop* was approved by the HREB but did not function during the research. No participant signed a form. The consent form was intended to offer consent to core AYO's during the development of an action plan post-data collection. An analysis on how movement knowledges and scientific knowledges are negotiated between movement actors and academic researchers would be produced. It would interrogate a knowledge translation as an activity embedded into study design as opposed to a knowledge dissemination activity post-data collection and analysis. However, the one-time workshop evolved into multiple action planning sessions leading to the mobilization of not an action plan, a living document detailing a course of action for young people's participation in decision-making, but an action in which young people participated and became decision-makers during the development of videos for different AYO! movement-as-gatherings. These videos would be in the form of mock-commercials and short films, and would be attached to the mobilization of other multimedia knowledge products including minizines and a comic book. The consent form became irrelevant and futile as different intentions emerged.

Individual Photography Consent form (over 18 years)



UNIVERSITY
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Photography Consent

For good and sufficient consideration and for the payment of NIL, receipt of which is hereby acknowledged, the undersigned hereby irrevocably authorizes the University of Manitoba and its employees, agents, representatives and subcontractors (collectively hereinafter, the "University") to photograph and/or film the undersigned.

The undersigned further authorizes the University to use, copy, exhibit, distribute, license, gift, display, sell, and otherwise dispose of, any photographs or images taken by the University pursuant to this Consent and Waiver, and including without limitation, the undersigned's name and/or likeness and/or voice, in any publication, multimedia production, display, advertisement or World-Wide Web Publication.

The undersigned releases and forever discharges the University of Manitoba, its agents, officers employees, representatives and subcontractors from and against any and all claims and demands arising out of, or in connection with, the use of the said photographs, images, the undersigned's name and/or likeness and/or voice, including but not limited to, any claims for infringement of privacy, defamation, appropriation of personality, or copyright infringement.

The undersigned further waives all copyright interest, including moral rights, and any rights to claim royalties, or any other form of compensation or interest arising from the University's use of the photographs, images, the undersigned's name and/or likeness and/or voice.

The undersigned declares that s/he is of the full age of 18 years and has read and understands the foregoing and is legally authorized to sign this Consent and Waiver.

I am more than 18 years of age.

Name: _____

Faculty or Workplace _____

Email address: _____

Phone: _____ Dated: _____

Signed: _____

umanitoba.ca

*To produce videos and acquire consent from individuals, I had not anticipated the emerging challenges of aligning the consent process with changing research practices and aims. I assumed HREB approval of the *Individual Consent Form #2 for Picture/Text* would be sufficient. However, it would no longer be an option because children and young people under the age of 18 years old were included in the video production, which was not initially approved by the HREB and needed an additional space for consent from parents or caregivers. To avoid any delays with submitting an amendment to the HREB, another option emerged. Consent for the videos would be achieved by framing the video production as a knowledge exchange activity (and not a data collection/analysis activity), and using a readily available university approved standardized Media Relations form for *Photography Consent* (see below). The form is represented in 2 variations: *Photography Consent (under 18 years)* & *Photography Consent (over 18 years)*.

Individual Photography Consent form (under 18 years)



UNIVERSITY
OF MANITOBA

Photography Consent (under 18 years old)

For good and sufficient consideration and for the payment of NIL, receipt of which is hereby acknowledged, the undersigned, the parent or authorized guardian of

(the "Child") hereby irrevocably authorizes the University of Manitoba and its employees, agents, representatives and subcontractors (collectively hereinafter, the "University") to photograph and/or film the Child.

The undersigned further authorizes the University to use, copy, exhibit, distribute, license, gift, display, sell, and otherwise dispose of, any photographs or images taken by the University pursuant to this Consent and Waiver, and including without limitation, the Child's name and/or likeness and/or voice, in any publication, multimedia production, display, advertisement or World-Wide Web Publication.

The undersigned releases and forever discharges the University of Manitoba, its agents, officers employees, representatives and subcontractors from and against any and all claims and demands arising out of, or in connection with, the use of the said photographs, images, the Child's name and/or likeness and/or voice, including but not limited to, any claims for infringement of privacy, defamation, appropriation of personality, or copyright infringement.

The undersigned further waives all copyright interest, including moral rights, and any rights to claim royalties, or any other form of compensation or interest arising from the University's use of the photographs, images, the Child's name and/or likeness and/or voice.

The undersigned declares that s/he is of the full age of 18 years and has read and understands the foregoing and is legally authorized to sign this Consent and Waiver.

Name: _____

Email address: _____

Phone: _____ Dated _____

Signed: _____

umanitoba.ca

*The video production took place over 19 months with production support provided by the *Winnipeg Film Group* and *Rajotte Production Inc.* in the form of renting high resolution filming equipment and set pieces. These 19 months comprised of pre-production (4 months), filming (5 days) and post-production (15 months). The production was filmed in various locations in Winnipeg's inner city and surrounding areas, and included over 35 individuals, ranging from producers, directors, a cinematographer, assistant directors, actors, narrators, musicians, artists, a sound editor, a special effects animator, a language translator, and several helpers. The cast and crew were chosen based on their existing relationships with AYO! that would ensure trust and respect, and prioritizing the employment of indigenous young people throughout the production. However, the production required many people, objects and ideas that served different and overlapping functions to act over the course of 2 weekends to complete filming and narrating, and several months to complete the editing process and 2 reshoots.

APPENDIX O

Funding Proposals & Contracts

Funding Proposal #1

MORTON, Darrien

Manitoba Research Alliance Partnering for Change: Community-based Solutions for Aboriginal and Inner-city Poverty: “*Charting and Transforming Young People’s Participation in Wellness-Related Decision Making: A Network Analysis of an Indigenous Grassroots Youth Movement in an Inner-City Neighbourhood*” – **Research Proposal**

Lead Researcher: Darrien Morton (MSc in Community Health Sciences, University of Manitoba)

Director/Advisor: Dr. Josée Lavoie (Professor Community Health Sciences, University of Manitoba)

Team Members: Michael Champagne, Chris Claccio, Marcus Head, Lenard Monkman, Grace Scott

Community Partners: Aboriginal Youth Opportunities Movement

MRA Theme: Justice Safety & Security; Housing & Neighbourhood Revitalization; Capacity Building, Education & Employment

1. Abstract

The poorer health and social status of Indigenous youth compared to their non-Indigenous counterparts has been traced to an ongoing legacy of colonization, racism and social exclusion (de Leeuw, Greenwood & Cameron, 2010). However less consideration is given to how Indigenous youth themselves are able to actively participate in processes intended to improve the well-being of their communities, and transform institutions dedicated to meet their social, economic, health and political needs. Drawing from the case example of Aboriginal Youth Opportunities (AYO) which is an Indigenous grassroots youth movement in the North End of Winnipeg, a participatory network analysis will be conducted to understand the processes on how youth participation in decision making, through the movement’s efforts to build capacity and mobilize communities, promotes community wellness. Findings will ultimately be used as part of the development of an evidence based action plan. Given that AYO moves across multiple policy sectors and community development initiatives related to justice, employment, child welfare and youth development, the study may offer valuable insights for framing holistic policy interventions and legitimizing the importance of grassroots participation in such efforts. Findings have broad relevance to policy sectors, communities and research institutions across Canada where discussions to involve youth in service planning and policy development are occurring.

2. Research Questions

A participatory network analysis will chart the pathways through which AYO has been organized as a movement aimed to foster youth participation in wellness-related decision making during the period 2010 to 2015. The transformative potential of lessons learned from the successes and challenges will ultimately be translated into a youth engagement action plan. It will guide future AYO organizing intended to promote social justice and equity in participatory processes. The two broad research questions include:

- 1) How has AYO been organized as a social movement to influence community wellness through young people’s participation in wellness-related decision making?
- 2) How is scientific knowledge produced through the participatory network analysis discussed, interpreted and mobilized among researchers and community organizers into action?

3. Pertinent Literature

Youth participation generally refers to youth collectively partaking in social change processes and decision-making (Thomas, 2007). Despite the impetus to include Indigenous youth in decision-making and social change, empirical findings are deficient and an undertheorized literature base fail at imagining such possibilities (The Kino-nda-niimi Collective, 2014; Blanchet-Cohen, McMillan & Greenwood, 2011; Alfred, Pitawanakwat & Price, 2007). Although it should be admired for its attention to strengths, cultural identity and community context, youth participation has primarily been conceptualized through a developmental lens that links youth participation to cognitive capabilities and health outcomes (Kirmayer et al, 2009), rather than to transformational sites of inquiry such as how youth participate to shape broader patterns of injustice characterizing their communities (Ginwright, Cammarota, & Noguera, 2005). This politicization of youth participation serves to transcend the analysis to attend to pathways through which Indigenous self-determination

affects community wellness, a subject that has been thought about in varying ways but has isolated the discussion to reserve or territorial politics (Ladner, 2009). Given the increasing number of Indigenous young people in urban centres such as Winnipeg (Silver, 2008), without a land base and who wish to identify with their indigeneity in a multiplicity of ways, asking what urban Indigenous self-determination looks like across intersecting sociohistorical, economic and political systems and inequities are critical questions to explore.

4. Methodology

A phased multi-sited ethnographic approach will be used to conduct this study and the research process will be informed through community-based participatory approaches (Minkler & Wallerstein, 2012), Indigenous methodologies (Kovach, 2009) and the ongoing development of a code of ethics and research framework drawn from community wisdom and teachings of AYO. Through an iterative process of producing, engaging with and mobilizing research findings, the fieldwork will be carried out in two phases. The following are objectives guiding phase one:

- 1) Establish a chronology of processes, nodes, transition points and outcomes related to youth participation in and through AYO-related activities during the period 2010 to 2015
- 2) Explore inputs and processes through which AYO is enacted as a movement to enhance youth participation in wellness-related decision making
- 3) Explore outputs on which AYO is evaluated to determine its effectiveness as a movement to enhance community wellness through youth participation in decision making

Once a chronology is established, fieldwork will be conducted to integrate an understanding about how and why networks are formed. Fieldnotes and field materials will be used to document observations through an intense period of participant-observation over 12 months. Key informants will be interviewed to elucidate how networks are performed based on the experiences and analyses of actors involved. Approximately 8 interviews will be conducted. Discussion points will be set out in advance. Interviews will be tape-recorded, transcribed verbatim and coded for analysis.

This work will be accomplished at the half way mark of the study and a guiding document will be produced. The document will detail lessons learned from the network analysis and include a synthesis of wise practices of youth participation from international data sources. The document will be used to inform the creation of an action plan designed for AYO to promote youth participation. Phase 2 will involve a workshop to draft this action plan. A one day workshop agenda will be planned for approximately 8-10 participants. It will employ sharing circles and interactive activities. It is anticipated that the workshop will create a culturally safe space for shared learning about youth participation in decision making and transform the lessons outlined in the document into actionable strategies. A key piece to the workshop will be to gain an understanding on how to embed knowledge translation into a research design and how researchers and stakeholders negotiate and mobilize scientific knowledge.

5. Feasibility & Timelines

The project has been initiated in collaboration between university researchers and AYO. Having AYO involved throughout the process will allow for access to fieldwork sites and the documentation of the collective movement. In addition, community partners on this project are also active organizers in AYO. Therefore they will be able to provide a first-hand perspective of involvement in the process of organizing activities so that emerging results are shaped to have utility during the process of developing an action plan. The following is a timeline of project activities.

Month 1-6: Begin phase 1 – conduct network analysis; participant observation (ongoing) and interviews; **Month 7:** Produce action planning document ready for circulation; **Month 10:** Begin phase 2 – conduct action planning workshop; **Month 10-13:** Completion of fieldwork, analysis and writing; **Month 14-16:** Conduct community-driven knowledge exchange activities with a community-based researcher.

Budget Sheet

Budget Items	Rationale	Year 1		Year 2	Total in CAD
		1-6 months	6-12 months		
Salaries to non-student					
Community knowledge exchange coordinator	Provide training opportunities for a community-based knowledge exchange coordinator; 13 weeks, 20 hrs/week @ \$15/hrs			3900	3900
Professional and technical services/contracts					
MPN-CAHR, Research navigation services	Hiring @ \$50/hrs for 2 hrs/month for 16 months to administer and manage grant	600	600	400	1600
Materials, supplies & other expenditures					
Honoraria for participants	\$25 cash x 8 participants, cash has been reasoned to offer more utility for participants	200			200
Qualitative data analysis software	NVivo qualitative data analysis software	225			225
Action planning workshop	Food and beverage to offer participants, including breakfast and lunch and workshop materials such as markers, flip charts		250		250
Gift to Aboriginal Youth Opportunities	1 gift @ \$50 to AYO for participating in the research project			50	50
Gift to participating elders	2 gifts @ \$50 to 2 elders for facilitating research process			100	100
Knowledge translation products					
Action planning report production	Design & printing for findings report at half way mark of study for workshop @ \$10/booklet		100		100
Hosting local dissemination event	Present findings from the study back to the community. Food and beverages will be provided for community members who attend Meet Me at the Bell Tower, a weekly AYO event			250	250
Community-based research advocacy materials	Design and print 50 community magazines @ \$10/magazine; print 500 cards for promoting online audio-visual mediums of dissemination @ 50c/piece for distribution at conferences/community gatherings; design and printing of 25 professional reports to distribute among community/organizational stakeholders @ 10/report			1000	1000
Travel					
Conference presentation	Includes travel and accommodation for 2 presenters (PI and community presenter) to present at the <i>Transforming Health Care in Remote Communities</i> conference April 28-30, 2016 in Edmonton, @ 2 airfare to Edmonton estimated \$750 @ estimated at \$180/night + per diem @ 50/day + taxis estimated at \$150/person			1890	1890
Total Expenditure					9565

In-kind Contributions

In-kind contributions from community partners will include providing space for meetings, and interviews and the workshop. In-kind contributions from university partners will include meeting spaces, interview and workshop equipment such as recorders, printing and stationary for communication between collaborators, and hosting data after project completion.

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- Silver, J. (2008). *The Inner Cities of Saskatoon and Winnipeg: A New Distinctive Form of Development*. Ottawa: Canadian Centre for Policy Alternatives.
- Thomas, N. (2007). Towards a theory of children's participation. *International Journal of Children's Rights*, 15(2), 199-218.

*The thesis-work was initiated without relying on a major funding source. Any funds that were required would be secured through support from my supervisor and would be limited to honourariums for research participants and a community gathering to share findings. Securing funds as international student without a disease-specific topic increased the difficulty to find funding opportunities. After attending a research gathering I was informed about by my supervisor hosted by the Manitoba Research Alliance (a division of the Canadian Centre for Policy Alternatives in Manitoba), an opportunity for funding became available upon discussing the availability for student research funding with individuals working with the agency. They were granted national multi-year funding by the Social Sciences and Humanities Research Council of Canada to develop research capacity and policy-relevant studies through an initiative titled: *Partnering for Change: Community-Based Solutions for Aboriginal and Inner-City Poverty*. However, positioned in a health discipline meant funding for health research is mandated by the Canadian Institutes of Health Research, a national health research council. Given the thesis topic focused on youth participation and social movements, for which I feared might not be receptive to a health department, these seemingly non-health related discourses made the project eligible to apply for research funding. I was even encouraged not to emphasize health and frame the thesis-work topic more broadly as SDOH. The funds we secured resourced ongoing compensation for the community advisory group, interview honourariums, knowledge exchange gatherings, a knowledge exchange coordinator, and the production of knowledge products (including a highly underestimated budget line for producing videos).

Funding Proposal #2

MORTON, Darrien. Manitoba Research Alliance Partnering for Change: Community-based Solutions for Aboriginal and Inner-city Poverty: “*Charting and Transforming Young People’s Participation in in Wellness-Related Decision Making:*” – **Funding Proposal (January 17th, 2017)**

Lead Researcher: Darrien Morton (MSc. Community Health Sciences, University of Manitoba - UM)

Director/Advisor: Dr. Josée Lavoie (Community Health Sciences, University of Manitoba - UM)

Team Members: Michael Champagne, Jenna Wirch, Chris Clacio, Markus Head, Grace Scott

Community Collaborators: Aboriginal Youth Opportunities Movement

MRA Theme: Capacity Building, Education & Employment

1. Abstract

A strategic goal of social movements is recruitment at both an organizational and membership level (Benford & Snow, 2000). Recruitment is achieved using several tactics such as protests, rallies, campaigns, or lobbying, which entail communicating an *issue* of common interest (Buechler, 2016). Demographic and sociotechnical changes have also led to the increasing use of computer-mediated communications (CMC) to transmit movement messages (Diani, 2000), such as social media, blogs and video-sharing sites. Whether a message resonates with an audience depends on resources, political opportunity structures, framing processes, audience effects, and cultural factors (Buechler, 2016). Framing processes, in particular, play a central role in understanding the character and course of social movements. As movements act as carriers of knowledges, ideologies and beliefs, framing involves the assembly, persuasive marketing and communication of a message or grievance that makes meaning for and aligns with individuals, organizing them to collectively mobilize and act (Benford & Snow, 2000). Building on our study exploring a Winnipeg-based Indigenous youth collective’s engagement in framing processes related to violence, the knowledge translation & exchange (KT&E) plan for sharing findings will also be subjected to an analysis of framing practices involving organizers, researchers, media artists and youth. The plan outlines the development of a movement-relevant audiovisual and paper-based multimedia knowledge product eliciting the participation of individuals in movement activities. We do not seek to evaluate the success or failure of disseminating the product. Rather, we investigate how university- and movement-based research collaborators engage with and frame research findings to produce a multimedia knowledge product meeting a movement’s communicative needs. We do not communicate grievances, but shared *solutions* and stories of youth organizing inciting individuals to collaborate and act with the youth collective. Leveraging on its CMC networks, we intend to share a product that will resonate with a diverse audience of youth, grassroots collectives, government agencies, organizations, universities, and businesses.

2. Project Background

“Charting and Transforming Young People’s Participation in Wellness-Related Decision Making” is a thesis-based research project initiated in 2014 in collaboration with UM researchers and a movement-based Indigenous collective, Aboriginal Youth Opportunities (AYO). A research governance structure is established including Academic Researchers, a Community Advisory Group (CAG), and a Knowledge Exchange Network (KEN). Funding for this project is disbursed through a Manitoba Research Alliance (MRA) grant (project606; 01/16 to 06/17). The objective of the project was to investigate how AYO is organized as a social movement aimed to foster youth participation in wellness-related decision making. Due to the relationship-driven research process, the objective has slightly evolved over time. The objective seeks to investigate how the AYO Movement engages in framing processes (identifications and responses) related to violence. Initially, collaborators prioritized the production of movement-relevant knowledge products and dissemination methods (see original research plan). Grace Scott was offered a position to facilitate these activities from 01/17 to 04/17, during *Phase 2* of the study. KT&E for *Phase 1* findings is embedded into the study design as a space to discuss and validate findings, and as an action planning workshop intended to translate findings into a youth engagement action plan. Over time the workshop transformed into monthly action planning sessions (September, 2016 to April, 2016) hosted at the Thunderbird House. Instead of drafting an action plan document collaborators prioritized the need to identify and carry out a tangible action, which is linked to research dissemination, youth engagement, and movement-building. The goal is to produce a multimedia knowledge product and dissemination plan to communicate the AYO Movement across diverse audiences. It includes: 1) **MiniZines** (example in Appendix 1), 2) **videos**, and 3) a **magazine** (in digital and print format). The product will also facilitate the infrastructural development of the AYO website, enhancing its digital presence.

3. Feasibility & Funding Justification

The KT&E plan was initiated in collaboration with research collaborators. AYO’s involvement will allow for the recruitment of helpers with established trust-based relationships, access to filming sites, and ethically-informed representations of the movement in different media. The present funding proposal focuses on the video-making element of the KT&E plan described above and was not captured in the original budget. This KT&E approach, which was identified iteratively, is not only valuable to the operations of AYO, but it provides a space

to amplify the voices of the AYOMovement. Collaborators reasoned that videos offer the greatest utility for organizers to integrate findings into their everyday organizing, and the audiovisual medium resonates with a broad enough audience ensuring the extensive use of the videos. Furthermore, past experiences have illustrated how representations of the AYOMovement in media and research have bracketed its complexity and richness. Thus the video-making process provides an opportunity for AYO to challenge thesis-based findings and self-represent its stories, beliefs and values in a respectful and meaningful way that meets its knowledge production and communicative needs. As the MRA engages with many other Indigenous collectives in the inner-city and documents their work, the AYO-focused products will be a beneficial addition to this collection.

4. Video-making Process & Dissemination Plan

The videos will detail and showcase the AYOMovement. The process will be driven by Indigenous young people (including oversight, employment and representation) and mentorship will be embedded throughout. By involving video-makers, artists, researchers, organizers and 3 youth leaders, the process will provide opportunities for knowledge sharing and skill development in video production, research methods, youth engagement, and movement organizing. Key steps to the video-making process overlap and include:

• **Identifying the concept (in-progress)**

Seven movement frames identified during *Phase 1* of the research project include: 1) MM@BT), 2) AYOPolitiXBS, 3) FearlessR2W, 4) ARROWS, 5) AYO Leadership, 6) Events & Campaigns, and 7) AYOMovement. These frames/activities will be represented through the videos to describe how they were created, what they do, and how they work. An ~3-5 minute video will be made for each frame, and an ~30 second edited clip for those 7 videos will be made, producing 14 videos in total. An additional video documenting and reflecting on the video-making process will also be produced.

• **Identifying the production team (in-progress)**

The following roles and responsibilities have been designated to different helpers:

Roles	Helpers	Responsibilities
Project leaders	CAG, Darien Morton, Grace Scott, youth leaders	Oversee the project, allow access to filming sites, & ensure findings are translated, movement goals are met & media portrayals are ethical.
Project coordinators	Darrien Morton, Grace Scott	Ensure the coordination & execution of administrative duties, ongoing action planning sessions, and video-making activities incl. hiring, scripting, collecting b-roll (i.e. existing supplementary footage used to intercut a main shot), filming, editorial decisions, and dissemination.
Videographer	Kirk Ferland (sample work in Appendix 2)	Hired to lead the video production process including video conceptualization, filming, editing & acquiring equipment.
Video assistants	2 volunteers	Support the videographer with filming footage & handling equipment.
Artist	John Valentim (see example of artwork in Appendix 3)	Hired to produce artwork complementing video footage and used for video animation.
Narrators/ Actors	15 AYO participants	Provide narration and acting services for the necessary videos.
Volunteers	Youth leaders, CAG, AYOMovement helpers, MM@BT helpers	Support network of community leaders and helpers are available and can be leveraged if needed. Miscellaneous duties related to the project can be assigned to these volunteers.

• **Detailing a budget & applying for funding (in-progress)**

The MRA is the proposed granting agency to fund the project based on an existing relationship between the agency and research collaborators (detailed budget in Appendix 4).

• **Storyboarding, scripting, collecting b-roll & filming (in-progress)**

Storyboards/scripts (see Appendix 5) are based on research findings, movement goals and the availability of media. B-roll will be acquired through collected audiovisual research data and publically existing and reproducible movement footage. Minimal filming/recordings are needed due to available footage and use of artwork. Filming will occur at 3 different locations (8hrs/day for 5 days, Mar. 17-26). Footage/recordings will capture MM@BT, AYOPolitiXBS, leadership profiles, and narration. Media consent for children/adults will be sought through the UM Photography Consent process, which does not require Research Ethics Board approval (see Appendix 6).

• **Editing footage (February, 15 – May, 15, 2017)**

The videographer will begin editing before filming as not all the videos require original footage. Editorial decisions will be made by the collaborators.

• **Disseminating the video product (ongoing beginning June, 2017)**

Dissemination for the multimedia product, including videos, will be shared using a moccasin network approach through AYO-networks of helpers, media, resources, technology and organizations (see Appendix 7).

References

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Appendix 1

A prototype model MiniZine created by the FearlessR2W initiative

The Fearless Poke-Ball

FEARLESS R2W
CFS' EDUCATION & ADVOCACY

WHO ARE WE?
Families and community helpers working together to face CFS... Fearlessly!

WHAT DO WE DO?

- Focus on **EDUCATION** and **ADVOCACY** to build system literacy + supporting parents
- Monthly **SHARING CIRCLES** to hold space for parents and build a support network
- WEEKLY MEETINGS** at Turtle Island - 510 King St. Thursday's - 6pm - 8pm

WHERE IS THE R2W?

Child Family Services

Province	Phone Number
Alberta	(403) 945-7336
British Columbia	(604) 937-6960
Manitoba	(204) 933-9190
Ontario	(416) 944-4200
Quebec	(514) 933-9190
Saskatchewan	(306) 937-6960
Yukon	(867) 933-9190

CFS #s

Province	Phone Number
Alberta	(403) 945-7336
British Columbia	(604) 937-6960
Manitoba	(204) 933-9190
Ontario	(416) 944-4200
Quebec	(514) 933-9190
Saskatchewan	(306) 937-6960
Yukon	(867) 933-9190

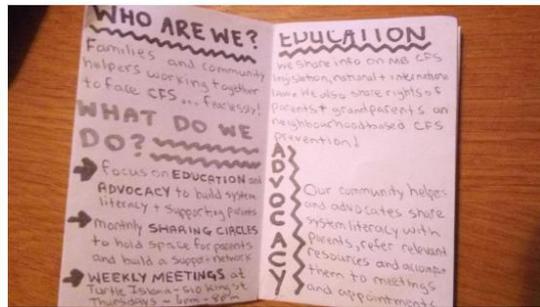
FREE RESOURCES

- MR. OFFICE of the Children Advocate (416) 933-9190
- First Nation Family Advocate (416) 933-9190
- FOR THE SKEWERE DUMPLING (416) 933-9190
- CPS RELATED LEGAL AID (416) 933-9190
- METIS AUTHORITY (416) 933-9190
- GENERAL AUTHORITY (416) 933-9190

EDUCATION
We share info on how CFS legislation, national + international laws. We also share rights of parents + grandparents on neighbourhood-based CFS prevention!

ADVOCACY
Our community helps and advocates share system literacy with parents, refer relevant resources and assign them to meetings and appointments.

CONTACT INFO:
National + International Crisis Line: 1-800-421-4545
Turtle Island: 510 King St. W. Toronto, ON M5V 1K5
Hours: 10am - 6pm, 7 days a week



Appendix 2

National Association of Friendship Centre. (2014). NAFC Human Trafficking PSA 3. Retrieved from <https://www.youtube.com/watch?v=qkrh3C9S8Y4>

Appendix 3
Example of Artwork



**Appendix 4
Budget Sheet**

Budget Items	Rationale	Total Cost in CAD\$
Equipment		
Video equipment	Filming equipment will be rented, incl. taxes and equipment insurance for 5 days (2 weekends). Equipment @ \$600/weekend from the Winnipeg Film Group. Equipment will include lighting, tripods, camera bodies and lens, and sound equipment. The videographer possesses editing software and equipment.	1200
Storage device	2 x 2TB external hard drives for storage and back-up will be purchased @ \$180 each	360
Miscellaneous equipment	4 x 16GB USB flash drives will be purchased @ \$25 each incl. taxes to transport files between the videographer, university researchers, the CAG, and the Knowledge Exchange Coordinator.	100
Labour		
Videographer	Hiring a Winnipeg-based videographer to lead the entire video production process @ \$2,800	2800
Video Assistants	2 volunteers to support with filming and equipment handling will be provided an honourarium @ \$250 each	500
Web design assistant	Honourarium @ \$200 for a young person mentored in website development and online video-based dissemination methods.	200
Artist	Hiring a Winnipeg-based artist to produce artwork for the video production @ \$2,000.	2000
Musicians	A traditional drummer @ \$200 for 8 songs and a guitar artist @ \$100 for 4 songs will be hired to record musical scores.	300
Narrating/acting services	15 narrators and/or actors identified in the AYOMovement will be provided an honorarium @ \$20 each.	300
Other costs		
Printing costs	5 packages of letter paper @ \$30 and 1 black ink printing cartridge @ \$200 incl. taxes for printing scripts and storyboards for the production team.	230
Bus Tickets	15 Peggo cards @ \$5 each for narrators and/or actors to arrive at and return from filming sites.	75
Food	Food will be brought from the grocery store @ \$100/day for 5 days	500
Filming Location	\$300 for the Indigenous Family Centre to use space for filming.	300
Sub-total		8865
Secured funds	Funds secured for video-making in the original MRA proposal.	(800)
Total Expenditure		8065

In-kind Contributions

The Thunderbird House have generously offered their space to film footage for the leadership profiles. AYOMovement have also offered MM@BT and AYOPolitiXBS as filming sites, including in-kind food contributions by Food Not Bombs. The Manitoba First Nations Centre for Aboriginal Health Research (MFN-CAHR) will provide in-kind Navigation and Support services for disbursing and managing funds, and storing back-up knowledge products after project completion.

**Appendix 5
Preliminary Storyboards**

THEME	CONTENT	DURATION	B-ROLL	MUSIC	NARRATOR	MEDIUM
MEET ME AT THE BELL TOWER						
Creation Story – stopping violence & building community	Frame the action around gang violence, and lack of community belonging	4-5mins	TBD	Drum songs & piano	Niza	Filmed/existing footage.
Rally	Defending against violence					
Voice amplifier	Amplifying voice					
Neighborhood builder	Building a classroom, playground, healing lodge, marketplace.					
Nation builder	Building the Village.					
Family	Forming a family					
What operates and leads it?						
Conclusion						
AYO POLITIX BRAINSTORM						
Creation Story – building system and political literacy	Frame the action around representations of apathy among youth and lack of system/political knowledge	3mins	TBD	TBD	Quinton	Filmed/existing footage.
Building political literacy – leadership/ politician engagement mechanism	System/political literacy builder					
– electoral engagement mechanism						
– AYO engagement mechanism						
– local economic development						
What operates and leads it?						
Conclusion						
FEARLESS R2W						
Creation Story – promoting education and advocacy related to child welfare	-Frame the action around the high number of child welfare apprehension and lack of community –led supports and advocacy	3min	TBD	TBD	Mary	Picture documentary
Teaching tool	CFS Jeopardy & Hoop Game				Lala	

Educator	Residents & guests share information					
Helpline	Ask Mary Hour & Zines					
Advocate	Case advocacy & System/ political advocacy					
Supporter	Sharing circles					
What operates and leads it?						
Conclusion						
AYO LEADERSHIP						
What does leadership mean to you?	Interviews and existing footage with Ramondo, Zach, Mark, Chris, Ramona, Jenna, Lenard, Sam	3-4min	TBD	TBD	Diverse voices	Filmed footage/existing footage
How has AYO supported you to be a leader?						
Creation Story –						
Helps young people become leaders in the community						
Helps young people become helpers in the AYO movement						
Conclusion						
AYO CAMPAIGNS & EVENTS						
Village Walk (promoting nation-building)	Frame the action around building the Village.	60sec (incl. 5 sec AYO&E clip)	TBD	Drum song	Sam	Existing footage
Youth Pipe Ceremony (promoting cultural identity)	Frame the action around Indigenous youth suicide in Manitoba and across Canada.	60sec (incl. 5 sec AYO&E clip)	TBD	Drum song	Jenny & Ninoondawah	Animation/ existing footage
Water Wednesday (promoting water rights)	Frame the action around violating water rights in Canada and Shoal Lake 40.	60sec (incl. 5 sec AYO&E clip)	TBD	Water song	Ron	Existing Footage
Midnight Medicine Walk (promoting healing for sexual exploitation)	Frame the action around sexual exploitation in Winnipeg.	60sec (incl. 5 sec AYO&E clip)	TBD	MMIWG drum song	Lauren	Filmed footage/existing Footage
100 Basketballs (promoting recreation)	Frame the action around belonging and lack of recreation opportunities	60sec (incl. 5 sec AYO&E clip)	TBD	Boogey/ATCR	Lenard	Existing Footage
Inner City Voices (promoting media and voice)	-Shots of the studio. -Sharing the radio station and time for viewers	60sec	TBD	ATCR - Virus	Michael	Filmed footage

ARROWS						
Creation story – promoting urban Indigenous youth engagement in service delivery (design to evaluation)	-Frame the action around the challenges of meeting the service delivery needs of Indigenous young people	45sec	TBD	Piano	Michael & Jenna	Whiteboard animation
Accessibility	Explanation of A.	15sec				
Resources	Explanation of R.	15sec				
Relationships	Explanation of R.	15sec				
Opportunity	Explanation of O.	15sec				
Welcoming	Explanation of W.	15sec				
Support	Explanation of S.	15sec				
Conclusion	Explanations that ARROWS is more than a YES, but a way of knowing and doing	30sec				
AYOMOVEMENT						
Creation Story – breaking stereotypes, creating opportunities	Frame the action around the negative stereotypes of Indigenous young people and lack of employment/ opportunities to use gifts	3min	TBD	Drum song/ Boogey	Male and female voice	Filmed/existing footage
Different AYO frames	Present the six different frames of AYO and briefly describe them.					
Who operates and leads it?						
Conclusion						
REFLECTION						
Creation story	Individual/ group interview describing the video series and reflecting on the video-making process.	10min	TBD	TBD	Kirk	Filmed/existing footage
Video-making process						
Conclusion						

* Each video will end with the AYOMovement logo and brand (“Breaking Stereotypes. Creating Opportunities”) and a message reading (“share with your network”).

**Facebook, Twitter, Instagram and YouTube icons will be displayed.

***The funding agency logos/acknowledgements (MRA & SSHRC) will be shared in three different places and attached to the video product in various ways: **1)** logos will only be placed on the “Reflection” video (in order not to distract from the form, content and purpose of the shorter videos), **2)** logos and an acknowledgement will be placed on the main AYOMovement.com website under a description of the project along with all the individual/collective contributors to the project, and **3)** each video will have an acknowledgement in a separate descriptive text attached to the link/embedded video file e.g. YouTube, Facebook, etc.

Appendix 6
University of Manitoba Photography Consent Forms for Adults and Children



UNIVERSITY
OF MANITOBA

Photography Consent

For good and sufficient consideration and for the payment of NIL, receipt of which is hereby acknowledged, the undersigned hereby irrevocably authorizes the University of Manitoba and its employees, agents, representatives and subcontractors (collectively hereinafter, the "University") to photograph and/or film the undersigned.

The undersigned further authorizes the University to use, copy, exhibit, distribute, license, gift, display, sell, and otherwise dispose of, any photographs or images taken by the University pursuant to this Consent and Waiver, and including without limitation, the undersigned's name and/or likeness and/or voice, in any publication, multimedia production, display, advertisement or World-Wide Web Publication.

The undersigned releases and forever discharges the University of Manitoba, its agents, officers employees, representatives and subcontractors from and against any and all claims and demands arising out of, or in connection with, the use of the said photographs, images, the undersigned's name and/or likeness and/or voice, including but not limited to, any claims for infringement of privacy, defamation, appropriation of personality, or copyright infringement.

The undersigned further waives all copyright interest, including moral rights, and any rights to claim royalties, or any other form of compensation or interest arising from the University's use of the photographs, images, the undersigned's name and/or likeness and/or voice.

The undersigned declares that she is of the full age of 18 years and has read and understands the foregoing and is legally authorized to sign this Consent and Waiver.

I am more than 18 years of age.

Name: _____

Faculty or Workplace _____

Email address: _____

Phone: _____ Dated: _____

Signed: _____

umanitoba.ca



Photography Consent (under 18 years old)

For good and sufficient consideration and for the payment of NIL, receipt of which is hereby acknowledged, the undersigned, the parent or authorized guardian of

(the "Child") hereby irrevocably authorizes the University of Manitoba and its employees, agents, representatives and subcontractors (collectively hereinafter, the "University") to photograph and/or film the Child.

The undersigned further authorizes the University to use, copy, exhibit, distribute, license, gift, display, sell, and otherwise dispose of, any photographs or images taken by the University pursuant to this Consent and Waiver, and including without limitation, the Child's name and/or likeness and/or voice, in any publication, multimedia production, display, advertisement or World-Wide Web Publication.

The undersigned releases and forever discharges the University of Manitoba, its agents, officers employees, representatives and subcontractors from and against any and all claims and demands arising out of, or in connection with, the use of the said photographs, images, the Child's name and/or likeness and/or voice, including but not limited to, any claims for infringement of privacy, defamation, appropriation of personality, or copyright infringement.

The undersigned further waives all copyright interest, including moral rights, and any rights to claim royalties, or any other form of compensation or interest arising from the University's use of the photographs, images, the Child's name and/or likeness and/or voice.

The undersigned declares that s/he is of the full age of 18 years and has read and understands the foregoing and is legally authorized to sign this Consent and Waiver.

Name: _____

Email address: _____

Phone: _____ Dated _____

Signed: _____

umanitoba.ca

**Appendix 7
Summary of Video Dissemination Plan**

Dissemination Method	Locations	Description of Activities	Anticipated Timeline
Moccasin Telegraph*	Educational institutions	Videos will be screened with Winnipeg-based high schools and post-secondary institutions.	June, 2017 and ongoing
	Service delivery and advocacy organizations	Videos will be screened with Winnipeg-based non-Indigenous service delivery and advocacy organizations.	June, 2017 and ongoing
	Film Festivals	The 2017 Winnipeg Aboriginal Film Festival (WAFF) will be used to screen the videos as commercials before selected movies.	November, 2017
	Movement-based conferences, events and gatherings.	Videos will be shared through knowledge exchange activities related to health, education, criminal justice, public safety, resource and economic development, employment, child welfare, recreation, governance, service delivery, policy development and youth engagement	June, 2017 and ongoing
	University-based conferences, events and gatherings.	Videos will be shared through knowledge exchange activities related to the social and health sciences.	June, 2017 and ongoing
	Village activities, helpers and residents	Videos will be shared through word-of-mouth communication and screened with networks of inner-city residents, community gatherings and Indigenous-led grassroots collectives, organizations and groups.	June, 2017 and ongoing
	Radio Stations	The series of videos will be shared on the Winnipeg-based radio program Inner City Voices on CKUW 95.9.	
Computer Mediated Communications	Social media	Over 25 AYO-related and non-related Facebook, Twitter and Instagram accounts managed by AYO will be used to share videos both locally as well as with international networks of Indigenous organizations.	June, 2017 and ongoing
	Video-sharing sites	YouTube will be used to host and share the videos.	June, 2017 and ongoing
	AYOMovement Website	The AYO website (www.ayomovement.com) will have YouTube links embedded into the webpage. The website will have a full description of credits and acknowledgements.	June, 2017 and ongoing
	E-Libraries	Videos will be catalogued in the University of Manitoba and University of Winnipeg library. In addition, subject guides consisting of academic/grey literature will be created for Indigenous youth participation in wellness related decision-making and community organizing	June, 2017

*The KT&E approach used to share and communicate the multimedia knowledge product will draw from a sociotechnical networked conceptualization of the *moccasin telegraph* as a *moccasin network*. The concept of the *moccasin telegraph* refers to a traditional form of word-of-mouth communication found in many First Nations cultures of Turtle Island to exchange valuable news and information through informal conversation, gossip and rumour, which would also require runners to carry messages long distances between families, communities and tribes (Lemelin et al., 2010; Crnkovich, 1990). The distribution of news and information occurs in a fluid and horizontal way. Over the years these methods of communication have shifted from print media and radio in reserve communities to the internet more recently (Lemelin et al., 2010). With internet-based communications, distance no longer limits the ability for information to travel further in a shorter time. Hence, we will attempt to construct a *moccasin network* to share the multimedia knowledge product. We will build on existing communication networks of media, technology and helpers established in the inner city of Winnipeg. These inner city networks will be guided to distribute the product among their networks, and so forth. The approach not only challenges academic knowledge products and standards as the only ways of communicating knowledge, but will align with the organizational and functional communication needs and processes of AYO, a place-based and horizontally networked urban Indigenous youth movement.

* *Funding Proposal #2* acted to secure funds for the development of a multi-media knowledge product including: minizines, a comic book, and mock-commercials and short films. Initially, the development of community-based products through the Knowledge Exchange Network was proposed. Although the products continued to act as knowledge translation products intended for dissemination, their ongoing conceptualization related to the emerging topic focusing on the commodification of *urban Indigenous voice*. Accordingly the process to produce knowledge products was enacted as two different but similar activities: a knowledge exchange activity and a re-branding media intervention. The re-branding media intervention involved the re-creation of multi-media/knowledge products available to both academic researchers and/or movement organizers that communicate scholarly knowledge and/or provide media tools to use when branding voice through everyday movement organizing. These everyday movement activities may include consultations, workshops, presentations, and online and social media platforms.

An analysis transitioning from the commodification of voice to the branding of voice was bracketed away from the thesis due to limited space, therefore not represented. However, branding of *urban Indigenous youth voice* serves to promote and market the sale and purchase of voice and participatory labour in non-profit economies to support commodification, and enroll different actors against/elsewhere in civil society during movement disorganizing. The process of branding is contingent on parallel processes of both commodification and movement disorganizing. Thus it meets movement and market-oriented objectives. For the purposes of analysis the branding process is mobilized through the movement-relevant concept of *hood fame*, and explores how leaders, celebrities, audiences, helpers and organizers are re-created and function in various spaces such as public presentations, social media, news media, and against/elsewhere in civil society (i.e. streets, community centres, restaurants, etc).

Funding Contract #1

The Canadian Centre for Policy Alternatives & The Manitoba Research Alliance on Transforming Inner-city and Aboriginal Communities

Agreement Regarding the Ownership & Use of Intellectual Property

1. Preamble

Intellectual Property (IP) is defined as any production of research, scholarly or other creative activity, including curriculum and training material development which is the result of a Research Partner carrying out duties supported by Funding from the Research Alliance.

As a public research organization, the Canadian Centre for Policy Alternatives is involved in the creation of IP that is socially useful. CCPA and the Research Partner adhere to the principle that the purpose of the funded research project is the creation and dissemination of knowledge, and Research Partners are encouraged to make all IP freely available to the public. Leaving to the individual Partner the ultimate right to dispose of her/his IP as he/she sees fit, the CCPA and the Alliance strongly encourage the public dissemination of knowledge through normal processes of publication, conference presentations, etc.

2. Ownership:

IP is owned by its creator. The owner of IP alone determines whether to hold it for commercialization purposes, or to offer it to the public. The creator of IP and the CCPA may enter into an agreement for the latter to manage and/or co-own IP.

3. Decision to commercialize

Notwithstanding article (2) above, and subject to the policies of the universities to which the Research Partners may belong, ***the Research Partners grant to CCPA a license to use the property, and a right to permit third parties to use the property, created from research performed with assistance from funds provided through this grant.*** However, IP cannot be used for commercial purposes by CCPA or third parties without authorization from the creator. The work shall not be distorted, mutilated or otherwise changed without the creator's authorization, nor put to a use not in keeping with its purpose. The creator may recall the work for sound academic/intellectual reason (dated material, errors in need of correction, incorporation of new knowledge) within one year of delivery to CCPA.

4. Non-commercial use

IP created using Alliance funds must be provided royalty-free and non-exclusively by its creator to the CCPA for its normal dissemination activities. *Normal dissemination activities* is defined as publication on a website, publication through non-commercial

print materials, promotion through press releases, or the incorporation of excerpts within other documents prepared for public dissemination. This use does not imply a right to transfer or commercially exploit such IP.

5. **Copyright in print and/or digital media**

CCPA acknowledges that it has no interest in and makes no claim to print and/or digital media copyrights of any Partner.

6. **Estates**

When a Partner or former Partner dies, his/her estate shall retain all his/her rights and responsibilities under this Agreement. The estate of a copyright holder shall allow unrestricted access to and quotation from the papers, documents, or research materials collected for the research project by the copyright holder to CCPA.



**Canadian Centre for Policy Alternatives/Manitoba
Research Alliance**

Address: 309-323 Portage Avenue

Winnipeg, MB R3B 2C1

Phone: (204) 927 - 3207

Email: lynn@policyalternatives.ca

January 25, 2016

Darrien Morton
University of Manitoba

Dear Darrien,

This is to confirm that the Manitoba Research Alliance (MRA) has approved a grant in the amount of \$9,920 for a project titled "Charting and Transforming Young People's Participation in Wellness Related Decision Making. This grant is provided by the Manitoba Research Alliance's SSHRC-funded grant: *Partnering for Change – Community-based Solutions for Aboriginal and Inner-city Poverty*.

By accepting this grant you are agreeing to produce a thesis and various community-based deliverables by June 2017 in accordance with the direction given by Dr. Josee Lavoie. Please make sure to advise Jess Klassen, MRA Administrator, of any publications and presentations that arise from this research as she will have to include that information in MRA reporting to SSHRC.

Failure to provide an approved deliverable will result in you having to pay back any money we have advanced to you.

We wish to emphasize that by accepting this money, you are also agreeing to participate in MRA conferences, forums and community meetings. One of our goals is to produce a body of *inter-connected* research that complements and expands on the findings of other team members. Your participation in MRA events will ensure that our results are relevant to other participants in this project, including our community partners.

Your project was approved based on its relevance to our overarching goal to forge community-based solutions for Aboriginal and inner-city poverty. As you know, we place a high value on the participation of the communities we work with and ask that, accordingly, you keep the needs of the community front and centre when conducting your research and crafting your results. We will also be developing a series of government policy recommendations to address the challenges these communities face, and emphasize the importance of making concrete policy recommendations in your research.



**Canadian Centre for Policy Alternatives/Manitoba
Research Alliance**

Address: 309-323 Portage Avenue
Winnipeg, MB R3B 2C1

Phone: (204) 927 - 3207

Email: lyne@policyalternatives.ca

You are also agreeing to the attached Agreement Regarding the Ownership and Use of Intellectual Property. The Canadian Centre for Policy Alternatives will have right of first refusal to publish the results of your research.

Please note that your research results must acknowledge the support of SSHRC. The following wording must appear in any publications or presentations:

I am pleased to acknowledge the generous financial support of the Social Sciences and Humanities Research Council of Canada through the Manitoba Research Alliance grant: Partnering for Change – Community-based solutions for Aboriginal and inner-city poverty.

Please note that the MRA reference no. for this project is 606.

Yours very truly,

Dr. John Loxley
Principal Investigator

Molly McCracken
Director, CCPA Mb.

Accepted by:



Darrin Morton

*The first contract was signed which allowed funds to be released for the anticipated length of the research. There was no clear decision on how knowledge translation would transpire. Budget lines were reserved for video making and printing costs proposed by an AYO, David, but they were underestimated. A decision to produce different knowledge products was finally made after a year of data collection. We eventually requested more financial support which continued to be governed by this contract (see *Funding Proposal #2*). Money was shifted to accommodate the different needs of the project despite difficulty to classify expenses or account for the unexpected day-to-day costs that arise.

Funding Contract #1 (Revision)



Canadian Centre for Policy Alternatives/Manitoba
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Address: 309-323 Portage Avenue
Winnipeg, MB R3B 2C1
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Email: lynn@policyalternatives.ca

December 6, 2017

Darrien Morton
University of Manitoba

Dear Darrien,

This is to confirm that the Manitoba Research Alliance (MRA) has approved a grant in the amount of for a project titled "Charting and Transforming Young People's Participation in Wellness Related Decision Making." This grant is provided by the Manitoba Research Alliance's SSHRC-funded grant: *Partnering for Change – Community-based Solutions for Aboriginal and Inner-city Poverty*.

By accepting this grant you are agreeing to produce a thesis and various community-based deliverables in accordance with the direction given by Dr. Josee Lavoie. Please make sure to advise Jess Klassen, MRA Administrator, of any publications and presentations that arise from this research as she will have to include that information in MRA reporting to SSHRC.

Failure to provide an approved deliverable will result in you having to pay back any money we have advanced to you.

We wish to emphasize that by accepting this money, you are also agreeing to participate in MRA conferences, forums and community meetings. One of our goals is to produce a body of *inter-connected* research that complements and expands on the findings of other team members. Your participation in MRA events will ensure that our results are relevant to other participants in this project, including our community partners.

Your project was approved based on its relevance to our overarching goal to forge community-based solutions for Aboriginal and inner-city poverty. As you know, we place a high value on the participation of the communities we work with and ask that, accordingly, you keep the needs of the community front and centre when conducting your research and crafting your results. We will also be developing a series of government policy recommendations to address the challenges these communities face, and emphasize the importance of making concrete policy recommendations in your research.



**Canadian Centre for Policy Alternatives/Manitoba
Research Alliance**
 Address: 309-323 Portage Avenue
 Winnipeg, MB R3B 2C1
 Phone: (204) 927 - 3207
 Email: lyne@policyalternatives.ca

The parties are also agreeing to the attached Schedule "A" hereto, Agreement Regarding the Ownership and Use of Intellectual Property. The Canadian Centre for Policy Alternatives will have right of first refusal to publish the results of your research.

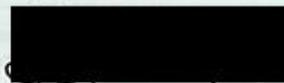
A Letter of Extension by MRA granting an extension to the project deadline to March 30, 2018 is attached at Schedule "B".

Please note that your research results must acknowledge the support of SSHRC. The following wording must appear in any publications or presentations:

I am pleased to acknowledge the generous financial support of the Social Sciences and Humanities Research Council of Canada through the Manitoba Research Alliance grant: Partnering for Change – Community-based solutions for Aboriginal and inner-city poverty.

Please note that the MRA reference no. for this project is 606.

Yours very truly,


 Molly McCracken *L. Fernandez*
 Director, CCPA Mb. *acting director*

Dr. John Loxley
 Principal Investigator



For The University of Manitoba:

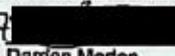
 Date: December 14, 2017

Kerrie Hayes
 Director, Research Contracts





ACCEPTED, READ AND UNDERSTOOD:

Date: Dec 8, 2017  Date: Dec 13, 2017

Josee Lavoie
 UM Investigator

Damien Morton

SCHEDULE "A"

The Canadian Centre for Policy Alternatives & The Manitoba Research Alliance on Partnering for Change: Community-based Solutions for Aboriginal and Inner-city Poverty

Agreement Regarding the Ownership & Use of Intellectual Property

1. Preamble

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2. Ownership:

IP is owned by its creator and/or the University he/she is associated with, in accordance with the applicable policies and collective agreements of the University. The owner(s) of the IP alone determines whether to hold it for commercialization purposes or to offer it to the public. The IP owner(s) and the CCPA may enter into an agreement for the latter to manage and/or co-own IP.

3. Decision to commercialize

Notwithstanding article (2) above, and subject to the policies of the universities to which the Research Partners may belong, *the Research Partners grant to CCPA a license to use the property, and a right to permit third parties to use the property, created from research performed with assistance from funds provided through this grant.* However, IP cannot be used for commercial purposes by CCPA or third parties without authorization from the creator. The work shall not be distorted, mutilated or otherwise changed without the owner's authorization, nor put to a use not in keeping with its purpose. The owner may recall the work for sound academic/intellectual reason (dated material, errors in need of correction, incorporation of new knowledge) within one year of delivery to CCPA.

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CCPA acknowledges that it has no interest in and makes no claim to print and/or digital media copyrights of any Partner.

6. Estates

When a Partner or former Partner dies, his/her estate shall retain all his/her rights and responsibilities under this Agreement. The estate of a copyright holder shall allow unrestricted access to and quotation from the papers, documents, or research materials collected for the research project by the copyright holder to CCPA.

7. Counterparts

This Agreement may be executed in any number of counterparts and by different parties in separate counterparts, each of which when so executed shall be deemed to be an original and all of which taken together shall constitute one and the same agreement. Delivery by facsimile or by electronic transmission in portable document format (PDF) of an executed counterpart of this Agreement is as effective as delivery of an originally executed counterpart of this Agreement.

For CCPA:

[Redacted] Date: Jan 3, 2018 [Redacted] Date: Jan 3, 2018
Dr. John Voxley Molly McCracken L. Fernandez
Principal Investigator Acting Director, CCPA Mb.

For The University of Manitoba:

[Redacted] Date: December 14, 2017 [Redacted] Date: Dec 8, 2017
Kerrie Hayes Josee Lavoie
Director, Research Contracts UM Investigator
[Redacted] Date: Dec 13, 2017
Darrien Morton





Canadian Centre for Policy Alternatives/Manitoba
Research Alliance
Address: 205-765 Main Street
Winnipeg, MB R2W 3N5
Phone: (204) 927 - 3207
Email: lynn@policyalternatives.ca

SCHEDULE "B"

November 8, 2017

University of Manitoba

To Whom It May Concern:

Darrien Morton has received funding from the Manitoba Research Alliance for his project #606 "Charting and Transforming Young People's Participation in Wellness Related Decision Making".

This letter is to certify the extension of the project's deadline until March 30, 2018.

Please contact me at [REDACTED] or [REDACTED] if you have any questions.

Thank you,

Jess Klassen
MRA Administrator

*After months of funding contract extensions to complete the production of knowledge products, the process was delayed. A limited budget required us to rely on goodwill and in-kind contributions in the form of labour (e.g. drawing, video editing, video reshoots) and resources (e.g. video editing software) to produce the multimedia knowledge product. However, over this time the contract was flagged by the University of Manitoba's Office of Research Services as intellectual property rights located in the funding agency's contract did not align with university policies on intellectual property. The contract had to be revised to ensure funding extensions could continue.

APPENDIX !

Movement-Relevant Categories

Detailed List of Movement-as-Gatherings and Movement Activities

(not organized by movement and market-oriented objectives)

Movement-as-Gathering*†‡	Objective(s)	Description	Location	Date/Time
<p>Meet Me at the Bell Tower (MM@BT)</p>	<p>Creating community & stopping violence</p>	<p>The movement-as-gathering is enacted as a <i>rally, voice amplifier, neighbourhood-builder</i> and <i>family</i>. It began in 2011 by AYO Leadership in response to high rates of gang violence and youth suicide in the North End. It is the only movement-as-gathering listed here that momentarily become its own movement-as-(dis)organization (i.e. <i>Meet Me at the Bell Tower movement</i>) acting for a short period of time without AYO Leadership. The movement-as-gathering begins as a <i>rally</i> and <i>voice amplifier</i> occupying the street to replace <i>negativity</i> and <i>violence</i> with <i>positivity</i> and <i>love</i>. It then moves into a community centre where its function to create community seems limitless in that it becomes many things such as a <i>classroom, playground, healing lodge, marketplace, family</i>, etc. However, MM@BT moves across other movement-as-gatherings to facilitate AYO Leadership with dis-organizing different movement-as-gatherings. It plays an instrumental role in <i>(dis)organization-building</i> and <i>nation-building</i> to re-create AYO! and the Village.</p>	<p>A bell tower on a street-corner & community centre</p>	<p>Friday, 6PM-8PM</p>

<p>AYO PolitiX BrainStorm (AYOPolitiXBS)</p>	<p>Building system & political literacy</p>	<p>The movement-as-gathering is enacted as an <i>electoral and political engagement mechanism</i>. It began in 2010 when a young man approached AYO! to support his idea. He wanted to build system, media and political literacy during the 2010 mayoral election to hear the voices of young people in the North End. Since then the movement-as-gathering is organized by AYO Leadership in various spaces but is primarily hosted in local restaurants to directly support community economic development.</p>	<p>Various; restaurants</p>	<p>Saturday, 12PM-2PM</p>
<p>Fearless R2W</p>	<p>Education & advocacy related to child welfare</p>	<p>The movement-as-gathering is enacted as a <i>teaching tool, educator, helpline, support group, and advocate</i> to help families and young people dealing with challenges related to the child welfare system. The movement-as-gathering began in 2014 when a group of <i>super grannies</i> attended Meet Me at the Bell Tower to bring attention to the R2W postal code having the highest rates of child apprehension nationally, and to share personal experiences and stories. Super grannies and AYO Leadership continued to act on an idea to host a weekly gathering to respond to the overrepresentation of indigenous children in care from the postal code. However, the movement-as-gathering is distributed across different spaces such as offices of government and child welfare agencies, streets, community centres, homes, and news and social media. Movement activities include workshop development, information sharing through weekly gatherings or media, storytelling, and case-based and system advocacy.</p>	<p>Community centre</p>	<p>Thursday, 6PM-8PM</p>

<p>Inner City Voices (ICV)</p>	<p>Servicing media & voice</p>	<p>The movement-as-gathering is enacted as a <i>radio show</i> and acts across all movement-as-gatherings to consolidate an transmit information, knowledge and voice re-created by the movement-as-(dis)organization. Although the radio show existed as part of local university radio programming independent of AYO!, it continues to act through the involvement of AYO Leadership. However, it is less stuck as its creation story does not necessarily involve AYO! The show invites <i>guests</i> and <i>listeners</i> from Winnipeg with a focus on the inner city. The show <i>amplifies the voices</i> of inner city residents and <i>raises awareness</i> of activities in the Village.</p>	<p>University radio station</p>	<p>Monday, 5PM-530PM</p>
<p>AYO Leadership</p>	<p>Building leadership capacity</p>	<p>AYO Leadership is not a movement-as-gathering, but serves the function of <i>dis-organizing</i> and <i>re-creating</i> movement-as-gatherings. AYO! acts across movement-as-gatherings that remain stuck to the (dis)organization. It re-creates AYO/leaders through training workshops and programs, public speaking, movement dis-organizing, decision-making, and role-modelling and mentorship. They act individually and collectively by enrolling various computer-mediated communications, teachings, frameworks and models to organize and create multiple movement-as-gatherings into an (in)coherent movement-as-(dis)organization. AYO/leaders may become AYO/movement-entrepreneurs that act to meet market-oriented objective, but not necessarily.</p>	<p>Various; community centres, streets, restaurants, public spaces, homes</p>	<p>N/A</p>

Campaigns & Events (on-going) §	AYOPolitiXBS Forums	Various	<p>The movement-as-gathering is enacted as a <i>public forum</i> or <i>town hall meeting</i> occurs during election periods to focus on specific topics. Two variations of the forum have been hosted so far including a <i>child welfare</i> and <i>economic development</i> forum. They are a continuation of a similar series of gatherings that were once stuck to the AYOPolitiXBS movement-as-gathering, <i>Get Informed</i> and <i>Get Real</i>. <i>Get informed</i> aimed to educate young people on municipal electoral topics and <i>Get Real</i> engaged political candidates through Q&A. All these forums centre municipal and local politics specifically.</p>	Community centres	N/A
	Midnight Medicine Walk	Promoting healing	<p>The movement-as-gathering is enacted as a <i>walk</i> at midnight. It began in 2013 when a girl in her teens approached AYO Leadership to support her idea. To protect her privacy while she was under the legal age of 18, AYO! enabled her to become invisible but continue to re-create the movement-as-gathering. She wanted to promote healing among <i>our relatives</i> living or working on the street, and the <i>street</i> itself. The idea is primarily based on connecting to girls and young women engaged in sex trade work in the Village; news and social media engagement; and smudging and praying for <i>our relatives</i> and <i>streets</i> with traditional medicines, bodies and drum songs doing the healing. The movement-as-gathering occurs at midnight.</p>	Streets	Seasonal
	Village Walk	Celebrating nation-building	<p>The movement-as-gathering is enacted as a <i>walk</i> at midday. It was initiated among a group of various movement-as-(dis)organizations and movement-entrepreneurs in the Village to <i>celebrate</i> community spirit and North End history, and <i>promote</i> health and well-being</p>	Streets	Ongoing (Monday), Summer

			through physical exercise. The movement-as-gathering was re-created by <i>Sprit Fusion</i> (an Indigenous-owned fusion yoga business), <i>Got Bannock!</i> (a Village movement-as-(dis)organization) and <i>AYO!</i> Corporate support was enrolled to supply beverages through <i>David's Tea</i> (a Canadian speciality tea franchise).		
Water Wednesdays		Educating on water rights	The movement-as-gathering is enacted as a <i>rally, march or teach-in</i> during the day. The movement-as-gathering began during the indigenous-led Idle No More movement across Canada and became a regular movement activity over time directed by AYO Leadership. The development of targeted actions to <i>raise awareness and mobilize communities</i> are based on water rights violations against Shoal Lake 40, a First Nations reserve community. Shoal Lake 40 has been under a boil water advisory for over 18 years yet it is the source of clean drinking water for Winnipeg. However, the movement-as-gathering can act as a <i>campaign</i> to support groups involved in water rights organizing aimed at specific cases where water rights are being violated.	Parks	Ongoing (Wednesday), Summer
Youth Pipe Ceremony		Promoting access to ceremony	The movement-as-gathering is enacted as a <i>street pipe ceremony</i> during the day. It began in 2016 when a young man approached <i>AYO Leadership</i> to support his idea. The pipe ceremonies were a response to deaths by suicide among young people that had strong ties to movement actors and the <i>AYO family</i> . He wanted young people to have access to traditional indigenous ceremonies in the city for <i>healing and teaching</i> without protocols that would exclude. These	Streets	Ongoing (Saturday), Summer

			<p>protocols are commonly based on expectations not to be under the influence of drugs or alcohol. The street pipe ceremony achieves these activities by occupying negative spaces with positive activities. Activities include <i>sharing</i> information and stories, <i>praying</i> to ancestors and creator, <i>smoking</i> a pipe, <i>singing</i> with drums, and <i>feasting</i> with food.</p>		
			<p>The movement-as-gathering is enacted as a <i>basketball</i> or <i>soccer tournament</i>. They are called <i>100 Basketballs</i> and <i>100 Soccer Balls</i>. <i>100 Basketballs</i> began in 2017 when a young man approached AYO! to support his idea. He wanted young people to have access to sports and recreation in Winnipeg's inner city, which would entail <i>collecting 100 basketballs</i> (at least) and sports gear; <i>building community</i> through sport; and <i>advocating for recreational spaces</i>. In 2017 the initiative was expanded to include <i>100 Soccer Balls</i> and would extend the movement-as-gathering into different spaces.</p>	Recreation centres	Summer
100 Series	Supporting recreation				
24/7 Youth Safe Space	Advocating for 24/7 safe spaces		<p>The movement-as-gathering is enacted as a <i>campaign</i> through an ongoing series of public gatherings, meetings, consultations, press conferences, social media communications, and rallies and marches distributed across the Village. The 24/7 youth safe space could be a <i>drop-in centre, shelter</i> or a variation of an establishment open 24 hours 7 days a week. These spaces support young people that require safety for a short period of time. It does not refer to long-term living arrangements or guardianship, which exist elsewhere and face different challenges for youth to access. Throughout the course of ensuring the re-creation of a 24/7 youth safe space dating back to</p>	N/A	Ongoing

			<p>1976, Winnipeg's inner city has 2 spaces open 24/7. However, the North End drop-in centre continues to operate without 24/7 programming despite the need and many attempts to secure funding for only pilot projects. The movement-as-gathering enrolls many individuals and collectives of a different kind, including youth serving and Neechi non-profit organizations, various levels of government, advisory committees, citizens, organizers, news media and many more actors. Although AYO! has been part of re-creating the movement-as-gathering to meet movement objectives, they also serve to meet market-oriented objectives.</p>	
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*The movement-relevant categories to guide the analysis were adapted from data, stories and movement concepts retrieved from the AYO! website, fieldnotes, helping, and movement mapping exercises and planning sessions. They are conceptual metaphors used to describe reality, thus I do not claim that what I am describing is real but a variant reflective of the real. The analytical categories/frames were categorized based on movement-as-gatherings and AYO! activities (in addition to whether they met movement or market-oriented objectives). They acted to guide the analysis as well as organize the production of the comic book, minizines, and mock-commercials and short films.

†During the course of analysis and writing, the organization of movement-as-gatherings to help guide analysis changed from being organized in relation to *activities to topics*. Movement-as-gatherings are currently organized under the following topics: *leadership, safety, recreation, media, systems and literacy, and health*.

However, the activity-focused organization of movement-as-gatherings I enrolled to re-create conceptual boundaries for analysis continues to act during movement practice.

‡Exclusion criteria for movement-as-gatherings in the table is based on: 1) discontinuation of movement-as-gathering prior to field-work or initiation of movement-as-gatherings after field-work, 2) movement-as-gatherings becoming a movement-as-(dis)organizations independent of AYO Leadership, 3) movement-as-gatherings that primarily meet market-oriented objectives and not movement-oriented objectives, and 4) movement-as-gatherings that act in non-spaces such as news and social media exclusively.

§Many *Campaigns and Events* are omitted from the table due to their distribution across several spaces, thus become less stuck to AYO! compared to other movement-as-gatherings.

¶Non-spaces are excluded from location such as online websites, social media, video-sharing platforms, mainstream media, television and radio media.

Detailed List of Movement Teachings, Models & Frameworks

Teaching/ Model/Framework**†	Description
<p align="center">Teachings of the Seven Grandfathers</p>	<p>Teachings of the Seven Grandfathers originate from the Anishinaabe Nation and include <i>honesty</i> (sa`be), <i>truth</i> (turtle), <i>humility</i> (wolf), <i>love</i> (eagle), <i>wisdom</i> (beaver), <i>courage</i> (bear) and <i>respect</i> (buffalo). Each teaching is connected to an animal that embodies the teaching. Teachings vary across different communities contain knowledge of the Anishinaabe Nation related to morals, values, structures, ceremonial practices, and spiritual beliefs of the group. AYO! enrolls the Teachings of the Seven Grandfathers through everyday practices to conceptualize movement strategy, values and struggles across different movement-as-gatherings. Despite these teachings being grounded in Anishinaabe knowledge, non-Anishinaabe movement actors have access to them.</p>
<p align="center">Medicine Wheel Teachings</p>	<p>Traditional Medicine Wheel Teachings originate from various indigenous cultures across many countries globally. However, in Canada they are often located within the teachings of several First Nations with varying degrees of resonance. The medicine wheel is a circular shape composed of 4 quadrants and colours, which signify several teachings and values. AYO! enrolls a variety of Medicine Wheel Teachings through everyday practices to conceptualize movement strategy, values and struggles across different movement-as-gatherings.</p>
<p align="center">ARROWS Youth Engagement Strategy</p>	<p>ARROWS is a youth engagement strategy developed by AYO! The acronym describes principles on how to engage young Neechi actors (but not exclusively) in decisions over service delivery (i.e. service delivery development, implementation, evaluation). Other activities might be mentorship, program participation, consultations, etc. The principles refer</p>

	<p>to Access, Resources, Relationships, Opportunities, Welcoming, Support. ARROWS is enacted as a <i>training workshop</i> to meet market-oriented objectives, and <i>values</i> and <i>practices</i> to meet movement-oriented objectives. The principles contained in the strategy circulate among different movement and economic actors in various ways. However, the foundational principle that is necessary for the strategy to act is <i>Relationships</i>.</p>
<p style="text-align: center;">SHIT Model</p>	<p>The SHIT Model is a conceptual model that organizes movement strategy. The model describes practice-focused concepts to engage in AYO! movement dis-organizing, including :</p> <ol style="list-style-type: none"> 1) breaking Stereotype, 2) reversing <i>Hypocrisy</i>, 3) engaging <i>Institutions</i>, and 4) taking back culture with <i>Teachings</i>. The SHIT Model is enacted as <i>values</i> and <i>practices</i> to meet movement and market-oriented objectives. Over time the model was revised to re-frame the it from a strengths-based approach including: breaking stereotypes, walking with absolute integrity, providing institutional solutions, and applying traditional teachings and wisdom.

*The movement-relevant categories to organize and guide the analysis were adapted from teachings, models and frameworks informing or developed by AYO! However, these teachings, models and frameworks acted to inform and guide relationships between researcher/analyst and movement. The approaches and lessons they offered were many. But a lesson that was always present in my research practice and widely discussed among different actors is to ensure that our language, ideas and services are accessible to everyone, especially indigenous young people. The concept of *accessibility* encourages me to ask: do we betray the reader and subject when we deny them access to our texts with jargon, re-invention and the misappropriation and misrepresentation of voice when attempting to *do* hyper-reality?

†These teachings/frameworks/models do not refer to a mandated ideological or political orientation nor do they refer to movement frames. The former refers to a set of practices, values and theories that seek to explain a normative version of reality or society (e.g. socialism, communism, neoliberalism), and the latter refers to a schematic construct used to interpret reality without any clear values or explanatory theories (e.g. rights-based frame, ecology frame, terrorism frame). Rather, they are constellation of ideology, frames, and practice. AYO! often refuses to name and locate itself within dominant categories to describe political or ideological orientations (e.g. communist, leftist, conservative, liberal, feminist, anti-colonial, anti-racist, decolonization, etc). Although the movement does have boundaries in that it locates and centres struggles based on place (*Village*) and position (*Neechi*), movement actors often describe AYO! as *non-partisan* (i.e. neutral toward left-right spectrum leaving it untouched) or *trans-partisan* (i.e. rejects the left-right spectrum to re-create new variations). While individual actors can position (and move) their political and ideological orientations, when they act collectively these orientations matter most when they relate to the practices these teachings/frameworks/models endorse.